Enjoyable Sanskrit Grammar Series

Volume 1 Basic Structure of the Language

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श्रीः

Enjoyable Sanskrit Grammar

Volume 1

Basic Structure of the Language

Medhā Michika

AVG Anaikkatti, 2016

All profit from the sales of this book goes towards the activities initiated by Śrī Pūjya Svamī Dayānanda Sarasvatī.

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Tutorial videos to accompany this series of books will soon be available online. Search YouTube under "Medha Sanskrit".

Books on Sanskrit Grammar

By Medhā Michika

1. The Script	
Devanāgarī (Sanskrit alphabet) Study Book	Volume 1 Single letters
	Volume 2 Conjunct consonants & Exercises on mantras and ślokas
2. Basic Sanskrit Grammar (Sufficient to allow the student to read ślokas and commentaries on Śrīmad Bhagavad Gītā)	
Enjoyable Sanskrit Grammar	Volume 1 Basic Structure of the Language
	Volume 1 Basic Structure of the Language - Workbook
	Volume 2 Phonetics & Sandhi
	Volume 3 Derivatives (Pañcavṛttayaḥ)
3. Reference Books	
Dhātukośaḥ (A Dictionary of Verbal Roots)	
Aṣṭādhyāyī-sūtrapāṭhaḥ (List of Pāṇini-Sūtra)	
4. Grammatical Analysis	
Rāmodantam (A story of Śrī Rāma)	
Grammatical Analysis of Śrīmad Bhagavad Gītā	Volume 1 Tvampada-vicāraḥ (Chapter 1 – 6)
	Volume 2 Tatpada-vicāraḥ (Chapter 7 – 12)
	Volume 3 Aikya-vicāraḥ (Chapter 13 – 18)
5. Advanced Study in Pāṇini-Sūtra	
Study Guide to Pāṇini-Sūtra through Laghusiddhāntakaumudī	Volume 1 - 10

Grammatical Analysis Steps, and the Corresponding Books

The primary objective of studying Sanskrit Grammar is to understand the basic unit of the language, the sentence. The basic steps required to do this, and the relevant books in this series, are;

Step 1:

- Remove sandhi (phonetic change) between words of the sentence.
- Relevant books – *Enjoyable Sanskrit Grammar Volume 2 Phonetics & Sandhi*
  Optionally accompanied by – *Aṣṭādhyāyī-sūtrapāṭhaḥ (List of Pāṇini-Sūtra)*

Step 2:

- Identify the verb, and ascertain the verbal root, suffix, and meaning.
- Relevant books – *Enjoyable Sanskrit Grammar Volume 1 Basic Structure of the Language*
  For meaning of root, or root with prefix – *Dhātukośaḥ (A Dictionary of Verbal Roots)*
  For derived roots – *Enjoyable Sanskrit Grammar Volume 3 Derivatives (Pañcavṛttayaḥ)*

Step 3:

- Determine the relationship of each noun to the verb.
  Ascertain the nominal bases and suffixes, and the corresponding meanings.
- Relevant books – *Enjoyable Sanskrit Grammar Volume 1 Basic Structure of the Language*
  For derived nominal bases – *Enjoyable Sanskrit Grammar Volume 3 Derivatives (Pañcavṛttayaḥ)*

These steps are demonstrated in the *Grammatical Analysis* series.

Once the student has become comfortable with reading Sanskrit sentences, one may wish to commence the study of Pāṇini-Sūtra. This sets the mind in alignment with the minds of the *ṛiṣi*s for deeper understanding of the scriptures.

- Relevant books
  - Aṣṭādhyāyī-sūtrapāṭhaḥ (List of Pāṇini-Sūtra)
  - Study Guide to Pāṇini-Sūtra through Laghusiddhānta-kaumudī- Volume 1 - 10

Preface

श्रीगुरुभ्यो नमः। [śrīgurubhyo namaḥ] (Salutations to my teachers)

This book is the revision of the book "Sanskrit Grammar for Vedanta Students".

I changed the title to "Enjoyable Sanskrit Grammar" because the more I teach the more I find that the impediment in learning Sanskrit is not intellectual, but psychological. As repeatedly emphasized by my respected guru, Śrī Pūjya Svamī Dayānanda Sarasvatī, it is important to be relaxed and make the study enjoyable.

In this book the presentation of the topics is based purely on the tradition, but at the same time I have tried to make it easily understandable by the student in the modern scheme.

Throughout this series of grammar books, the knowledge of Sanskrit grammar is presented <u>for understanding, rather than just memorizing</u>. Only when the grammar and Pāṇini's system to explain the grammar are understood, can one fully enjoy the language and the knowledge given through it.

This series of books is therefore useful not only for students of scriptures in Sanskrit, but also for those who just want to gain an overview of the linguistics aspect of the Sanskrit language.

My prayers to all the students of all the scriptures of this great culture of India.

मेधा Michika
September 2016, AVG Anaikkatti

Preface to "Sanskrit Grammar for Vedanta Students"

श्रीगुरुभ्यो नमः। (Salutations to my teachers)

I began my study of Sanskrit in Rishikesh in 2007 while I was staying at the Swami Dayananda Ashram. As a student in a 3 year course in Vedanta and Sanskrit from 2010 to 2013 at Arsha Vidya Gurukulam, Anaikkatti, Tamil Nadu, India, I often tutored my classmates in reading भाष्यम् and understanding the usage of Sanskrit language by वेदान्ताचार्यs (traditional teachers of Vedanta). I learned from this experience what works and what does not work in the presentation of Sanskrit grammar. Since existing Sanskrit textbooks are not well suited to the particular needs of Vedanta students, I decided to write this book.

अधिकारी (Who is this book for)

This book is intended primarily for those whose purpose in studying Sanskrit is to understand the usage of Sanskrit employed by traditional teachers in unfolding the vision of Vedanta. The

approach taken in this series of textbooks is based on a clear conceptual understanding of Sanskrit grammar that can be directly applied to Vedanta teaching and its texts. Thus, it should be useful for beginners as well as more experienced students, and can serve as a resource for teachers in need of systematic, clear, and thorough materials.

विषयः (The subject matter of this textbook)

This series of textbooks is an introduction to classical Sanskrit grammar, the main sourcebook of which is the work of Sage Pāṇini.

The first volume covers mainly syntax, giving students the tools needed to analyze basic Sanskrit sentences, including the fundamentals of तिङन्तम् (verbs) and सुबन्तम् (nouns), and the formation and function of each word in a sentence as it relates to a verb in terms of its कारकम् (factor of action) and विभक्तिः (case ending). Students should be able to start reading relatively simple Vedanta scriptures within a few months.

The subsequent volumes will cover पञ्चवृत्तयः (five types of derivatives, i.e., कृत्-तद्धित-समास-एकशेष-सनाद्यन्तधातवः) so that the student can grasp these grammatically derived words and विग्रहाः (explanatory sentences) heavily used by वेदान्ताचार्यs in both oral and written teachings, including भाष्यम्. Another volume will provide a thorough introduction to Pāṇini sūtra, which develops clarity in thinking and facilitates communication with traditional teachers of Vedanta.

This series of textbooks offers the following useful features, which are not found in other materials:

1) Organization by grammatical topics – gives the student a good grasp on the overall structure of the language, and enables the books to be used for reference.
2) Differentiation of the concepts of कारकम् and विभक्तिः – These fundamental concepts are essentially distinct, yet have not been clearly presented in other textbooks. To establish conceptual clarity, I introduced the various relationships that are embodied in the कारकs first in English before dealing with the mechanics of noun formation and declension in Sanskrit.
3) Clear terminology – I have seen that loose usage of grammatical terms at the beginning will create problems later. Terminology and explanations in this textbook are consistent with those in Pāṇini-sūtras.
4) Vocabulary selected especially for students of Vedanta – The vocabulary words taught in this book are selected from vocabulary often encountered in the teaching of Vedanta. This will facilitate students' rapid access to original Vedanta texts, and eliminate the unnecessary exercise of memorizing lists of words unlikely to ever be actually needed.
5) Early introduction of pronouns – The declensions of अकारान्त-सर्वनाम (a-ending pronouns) as well as तद्, यद्, एतद्, and किम् are very similar to the declension of राम. Since these related words are heavily used in the language, I introduce them together with राम-शब्द near the beginning of the lessons. This has never been done in other textbooks. The usage of relative pronouns is thoroughly introduced with explanation and exercises for practise.
6) Clear, progressive exercises – give students the practise they need to learn and develop their skills, and give teachers a way to track students' progress.

7) Visually clear presentation - The organization of materials makes the information accessible to those who have gone through modern education systems.

प्रयोजनम् (The expected result of this textbook)

In the course of completing volume 1, along with the Sandhi Handbook, the following results can be expected:

1) A clear and systematic method of parsing sentences will be acquired and practised.
2) Students will be able to start analysing simple verses and prose within a few months.
3) From the beginning of the study, students' understanding and appreciation of Vedanta classes will be enhanced because technical terms are introduced from the beginning.
4) Later, transition to the study of grammar as it is presented by Pāṇini-sūtras will be seamless.

सम्बन्धः (The relationship between the study of this book and expected results)

Students and teachers can simply follow the study guide provided from page 97 to attain the expected results.[1]

Successful study of Sanskrit requires cognitive capacity, consistent effort, and the grace of **ईश्वर**. Personal growth and emotional maturity are necessary in order to have a mind that is available for the study of Vedanta and Sanskrit. Prayers should be continued to earn that grace.

August 2014, AVG Anaikkatti
मेधा Michika

[1] Of the edition of "Sanskrit Grammar for Vedanta Students".

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Prayers

ॐ

om

शुक्लाम्बरधरं विष्णुं शशिवर्णं चतुर्भुजम् । प्रसन्नवदनं ध्यायेत् सर्वविघ्नोपशान्तये ॥१॥

śuklāmbaradharaṃ viṣṇuṃ śaśivarṇaṃ caturbhujam ।
prasannavadanaṃ dhyāyet sarvavighnopaśāntaye ।।1।।

सरस्वति नमस्तुभ्यं वरदे कामरूपिणि । विद्यारम्भं करिष्यामि सिद्धिर्भवतु मे सदा ॥२॥

sarasvati namastubhyaṃ varade kāmarūpiṇi ।
vidyārambhaṃ kariṣyāmi siddhirbhavatu me sadā ।।2।।

येनाक्षरसमाम्नायमधिगम्य महेश्वरात् । कृत्स्नं व्याकरणं प्रोक्तं तस्मै पाणिनये नमः ॥३॥

yenākṣarasamāmnāyamadhigamya maheśvarāt ।
kṛtsnaṃ vyākaraṇaṃ proktaṃ tasmai pāṇinaye namaḥ ।।3।।

वाक्यकारं वररुचिं भाष्यकारं पतञ्जलिम् । पाणिनिं सूत्रकारं च प्रणतोऽस्मि मुनित्रयम् ॥४॥

vākyakāraṃ vararuciṃ bhāṣyakāraṃ patañjalim ।
pāṇiniṃ sūtrakāraṃ ca praṇato'smi munitrayam ।।4।।

वागर्थाविव सम्पृक्तौ वागर्थप्रतिपत्तये । जगतः पितरौ वन्दे पार्वतीपरमेश्वरौ ॥५॥

vāgarthāviva sampṛktau vāgarthapratipattaye ।
jagataḥ pitarau vande pārvatīparameśvarau ।।5।।

ॐ शान्तिः शान्तिः शान्तिः ॥

om śāntiḥ śāntiḥ śāntiḥ ।।

Meaning of the prayers:

1. For the removal of all obstacles, may one meditate upon *Gaṇeśa*, who wears white garment, who is all pervasive, whose complexion is like moon, who has four arms, and who has smiling face.

2. *Sarasvati*! My salutations to you. The one who gives boons! The one who has beautiful form! I will start my study. May success be with me all the time.

3. My salutations to *Pāṇini*, by whom the entire grammar system has been taught after receiving *Māheśvarasūtra* from *Śiva*.

4. I remain saluting to three sages: *Vararuci*, the author of *Vārtika*, *Patañjali*, the author of *Mahābhāṣya*, and *Pāṇini*, the author of *Pāṇini-sūtra*.

5. For proper understanding of the meaning of words, I salute *Pārvatī* and *Parameśvara*, the parents of *jagat*, who are non-separate like the word and its meaning.

May the obstacles pertaining to my body-mind-sense-complex, to other beings around me, and to the natural environments, be removed.

<u>Assignment on Prayer:</u>

- Write all the *śloka*s (verses) of the prayer in both Devanagarī and transliteration (i.e. using this Romanized script, as on page 1).
- Try to memorize all the *śloka*s (verses) of the prayer.

Topic I

Letters/Sounds

Sanskrit is a sound-based language.

In Sanskrit, unlike English, there is a perfect one-to-one correspondence between what is written (letter) and what is pronounced (sound). Any script can be used in Sanskrit as long as this one-to-one correspondence between letter and sound is maintained. The most commonly used script for Sanskrit is called Devanāgarī.

<u>Chart 1: Letters used in Sanskrit</u>

Class / Category	1st of the class	2nd of the class	3rd of the class	4th of the class	5th / nasals	Semi vowels	Sibilants		Vowels
Gutturals	क ka	ख kha	ग ga	घ gha	ङ ṅa			ह ha	अ / आ a / ā
Palatals	च ca	छ cha	ज ja	झ jha	ञ ña	य ya	श śa		इ / ई i / ī
Cerebrals	ट ṭa	ठ ṭha	ड ḍa	ढ ḍha	ण ṇa	र ra	ष ṣa		ऋ / ॠ ṛ / ṝ
Dentals	त ta	थ tha	द da	ध dha	न na	ल la	स sa		ऌ ḷ
Labials	प pa	फ pha	ब ba	भ bha	म ma	व va			उ / ऊ u / ū

To facilitate pronunciation, अ [a] has been added after each consonant in this chart.

Diphthongs: ए e, ऐ ai, ओ o, औ au

Special letters/sounds which come after vowel: ं ṃ (anusvāraḥ), ः ḥ (visargaḥ)

Letters/Sounds:

1. Vowels:

There are nine vowels in Sanskrit:

- 5 simple vowels – short form: अ, इ, उ, ऋ, ऌ
  (long form: आ, ई, ऊ, ॠ)
- 4 diphthongs – long ए, ओ, ऐ, औ

Note that short vowel is called **ह्रस्वः** [hrasvaḥ] and long vowel is called **दीर्घः** [dīrghaḥ].
अ, ए, and ओ are termed **गुणः** [guṇaḥ]. आ, ऐ, and औ are termed **वृद्धिः** [vṛddhiḥ].

2. Consonants:

There are thirty-three consonants in Sanskrit.

- 25 consonants = 5 categories x 5 classes (from क् to म्)
- 4 semivowels (य्, र्, ल्, व्)
- 4 sibilants (श्, ष्, स्, ह्)

3. अनुस्वारः [anusvāraḥ]

The nasal sound which is represented by a dot above a vowel, or "ṃ". E.g., अंशुः [aṃśuḥ]

4. विसर्गः [visargaḥ]/विसर्जनीयः [visarjanīyaḥ]

The aspirated guttural sound which is represented by ":" or "ḥ" after a vowel.
E.g., रामः [rāmaḥ], रामाः [rāmāḥ], रामैः [rāmaiḥ], हरिः [hariḥ], हरेः [hareḥ], गुरुः [guruḥ], etc.

Symbols in Devanāgarī script:

हलन्तः [halantaḥ] : A stroke below a consonant, indicating that the consonant stands by itself without any vowel following it. E.g., क् [k] त् [t] etc.

दण्डः [daṇḍaḥ] : A vertical line which indicates the end of a sentence or one section of a verse. A double line indicates the end of a verse or paragraph. E.g., रामो गच्छति । लक्ष्मणश्च ॥

Assignment on Letters/Sounds:

- Get familiar with Devanāgarī. If needed, use Devanāgarī Studybook volume 1 and 2.
- Add these words to your vocabulary: ह्रस्वः [hrasvaḥ], दीर्घः [dīrghaḥ], गुणः [guṇaḥ], वृद्धिः [vṛddhiḥ], अनुस्वारः [anusvāraḥ], विसर्गः [visarjanīyaḥ].

Topic II

Structure of the Sanskrit Language

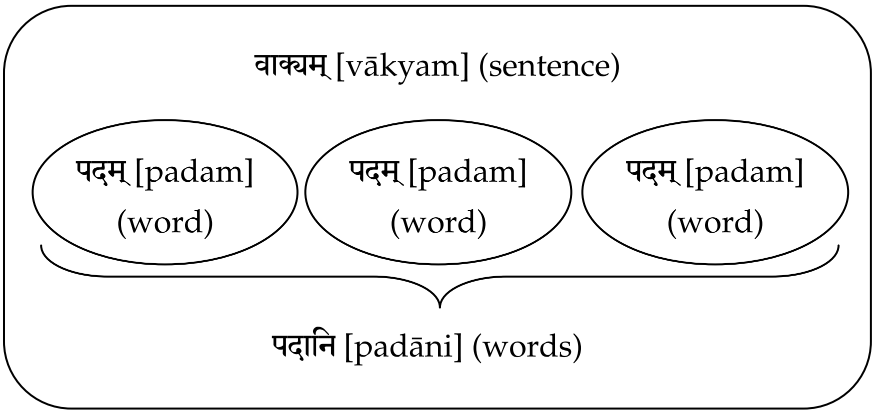
Building Blocks of the Sanskrit Language

- A sentence (वाक्यम् [vākyam]) is a unit of expression to communicate an idea.

  E.g. "रामः वनं गच्छति । [rāmaḥ vanaṃ gacchati] (Rāma goes to the forest.)"

  is a sentence (वाक्यम् [vākyam]).

- A वाक्यम् consists of a word (पदम् [padam]) or words (पदानि [padāni]).[2]



E.g., In the sentence above, there are three words (पदानि [padāni]).

1. रामः [rāmaḥ] (Rāma); 2. वनम् [vanam] (to the forest); 3. गच्छति [gacchati] (goes)

[2] पदम् [padam] is a form in singular, while पदानि [padāni] is a form in plural.

- In the Sanskrit language, there are only two types of words:
  1. Verb (तिङन्तं पदम् [tiṅantaṃ padam]; literally "word ending with tiṅ-suffix")

     E.g. गच्छति [gacchati] (goes)
  2. Noun (सुबन्तं पदम् [subantaṃ padam]; literally "word ending with sup-suffix")

     E.g. रामः [rāmaḥ] (Rāma); वनम् [vanam] (to the forest)

- Every word in Sanskrit is comprised of two basic constituents:

Original entity (प्रकृतिः [prakṛtiḥ]) + Suffix (प्रत्ययः [pratyayaḥ])

पदम् [padam] (word) = प्रकृतिः [prakṛtiḥ] (original entity) + प्रत्ययः [pratyayaḥ] (suffix)

E.g.	word	=	original entity	+	suffix[3]
	रामः	=	राम (Rāma)	+	स् (agent/singular)
	वनम्	=	वन (forest)	+	अम् (object/singular)
	गच्छति	=	गम् (to go)	+	ति (present/active/ 3rd person/singular)

This concept is used by Sage Pāṇini, the grammarian who established a meta-language to explain the whole Sanskrit grammar.

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[3] Suffix is a grammatical term for a group of letters which is attached after an original entity. Suffix modifies the meaning or form of the original entity.

- With that concept, the constituents of a word (पदम् [padam]) are explained as follows:

1. Verb (तिङन्तं पदम् [tiṅantaṃ padam]) :

As for verb, the original entity (प्रकृतिः [prakṛtiḥ]) is verbal root (धातुः [dhātuḥ]), which indicates action. The suffix (प्रत्ययः [pratyayaḥ]) is verbal suffix (तिङ्-प्रत्ययः [tiṅ-pratyayaḥ]), which indicates tense or mood, voice, person, and number.

verb (तिङन्तं पदम् [tiṅantaṃ padam])
= root (धातुः [dhātuḥ]) + verbal suffix (तिङ्-प्रत्ययः [tiṅ-pratyayaḥ])

तिङन्तं पदम् [tiṅantaṃ padam] (verb)	=	धातुः [dhātuḥ] (root)	+	तिङ्-प्रत्ययः [tiṅ-pratyayaḥ] (verbal suffix)

E.g.,
गच्छति = गम् + ति
गच्छति (he goes) = गम् (to go) + ति (present/active/3rd person/singular)
गच्छति (he goes) is a verb (तिङन्तं पदम् [tiṅantaṃ padam]).
गम् (to go) is verbal root (धातुः [dhātuḥ]).
ति (present/active/3rd person/singular) is verbal suffix (तिङ्-प्रत्ययः [tiṅ-pratyayaḥ]).

2. Noun (सुबन्तं पदम् [subantaṃ padam]):

As for noun, the original entity (प्रकृतिः [prakṛtiḥ]) is nominal base (प्रातिपदिकम् [prātipadikam]), which indicates a thing or person. The suffix (प्रत्ययः [pratyayaḥ]) is nominal suffix (सुप्-प्रत्ययः [sup-pratyayaḥ]), which indicates case and number.[4]

noun (सुबन्तं पदम् [subantaṃ padam])
= nominal base (प्रातिपदिकम् [prātipadikam]) + nominal suffix (सुप्-प्रत्ययः [sup-pratyayaḥ])

सुबन्तं पदम् [subantaṃ padam] (noun)	=	प्रातिपदिकम् [prātipadikam] (nominal base)	+	सुप्-प्रत्ययः [sup-pratyayaḥ] (nominal suffix)

E.g.,
रामः = राम + स्
रामः (Rāma) is a noun (सुबन्तं पदम् [subantaṃ padam]).
राम (Rāma) is nominal base (प्रातिपदिकम् [prātipadikam])
स् (agent/singular) is nominal suffix (सुप्-प्रत्ययः [sup-pratyayaḥ])
E.g.,
वनम् = वन + अम्
वनम् (to the forest) is a noun (सुबन्तं पदम् [subantaṃ padam]).
वन (forest) is nominal base (प्रातिपदिकम् [prātipadikam])
अम् (object/singular) is nominal suffix (सुप्-प्रत्ययः [sup-pratyayaḥ])

[4] The प् [p] of सुप् [sup] becomes ब् [b] in the word "सुबन्तम्" [subantam] because of a sandhi rule, which is studied in Volume 2 in this series. (Ref. Pāṇini-sūtra 8.2.39)

- There are two types of suffix (प्रत्ययः [pratyayaḥ]) to make a word (पदम् [padam]).

1. Verbal suffix (तिङ् प्रत्ययः [tiṅ pratyayaḥ])

There are eighteen verbal suffixes by three persons and three numbers in two types.

They are called तिङ् [tiṅ] because they start with ति [ti] and end with ङ् [ṅ].

	Type P			Type A		
	Singular	Dual	Plural	Singular	Dual	Plural
3rd person	तिप् [tip]	तस् [tas]	झि [jhi]	त [ta]	आताम् [ātām]	झ [jha]
2nd person	सिप् [sip]	थस् [thas]	थ [tha]	थास् [thās]	आथाम् [āthām]	ध्वम् [dhvam]
1st person	मिप् [mip]	वस् [vas]	मस् [mas]	इट् [iṭ]	वहि [vahi]	महिङ् [mahiṅ]

2. Nominal suffix (सुप् प्रत्ययः [sup pratyayaḥ])

There are twenty-one nominal suffixes by seven cases and three numbers.

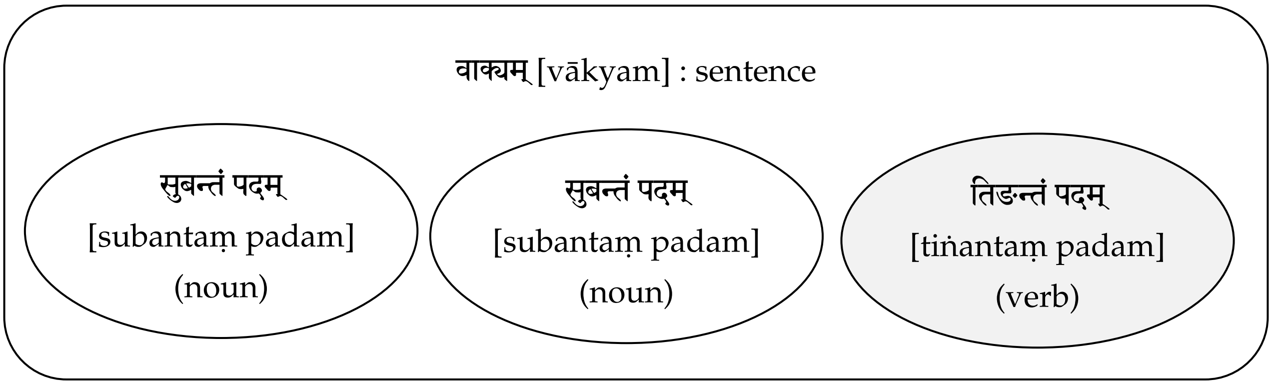
They are called सुँप् [sup] because they start with सुँ [su] and end with प् [p].

	Singular	Dual	Plural
1st case	सुँ [su]	औ [au]	जस् [jas]
2nd case	अम् [am]	औट् [auṭ]	शस् [śas]
3rd case	टा [ṭā]	भ्याम् [bhyām]	भिस् [bhis]
4th case	ङे [ṅe]	भ्याम् [bhyām]	भ्यस् [bhyas]
5th case	ङसिँ [ṅasi]	भ्याम् [bhyām]	भ्यस् [bhyas]
6th case	ङस् [ṅas]	ओस् [os]	आम् [ām]
7th case	ङि [ṅi]	ओस् [os]	सुप् [sup]

(The symbol on top of सुँ and ङसिँ indicates nasal vowel for technical purposes.)

To be used in the language, a word should be technically qualified as पदम्. Thus every word in Sanskrit language must end with either तिङ्-प्रत्यय or सुप्-प्रत्यय. (By Pāṇini-sūtra 1.4.14 सुप्तिङन्तं पदम् ।)

- In every sentence there is one verb (तिङन्तं पदम् [tiṅantaṃ padam]), written or implied.



  - In understanding a sentence (वाक्यम् [vākyam]), the verb (तिङन्तं पदम् [tiṅantaṃ padam]) should be identified first.
  - All other words should be nouns (सुबन्तं पदम् [subantaṃ padam]). They are all connected to the verb, either directly or indirectly.
  - By relating each noun to the verb, the meaning of the sentence is understood.

Note:
In this book the word "verb" refers to a तिङन्तम्, or a "finite verb". A finite verb makes a sentence complete. Even if a word (पद) is indicating an action, if it does not end with तिङ्-प्रत्यय, thus ending with सुप्-प्रत्यय, that word is considered to be a noun, not a verb. This is according to the Pāṇinian Sanskrit grammar.

<u>Assignment on Structure of Sanskrit Language:</u>

- Add these words to your vocabulary:
  1) वाक्यम् [vākyam]
  2) पदम् [padam]
  3) पदानि [padāni]
  4) तिङन्तं पदम् [tiṅantaṃ padam]
  5) सुबन्तं पदम् [subantaṃ padam]
  6) प्रकृतिः [prakṛtiḥ]
  7) प्रत्ययः [pratyayaḥ]
  8) धातुः [dhātuḥ]
  9) तिङ्-प्रत्ययः [tiṅ-pratyayaḥ]
  10) प्रातिपदिकम् [prātipadikam]
  11) सुप्-प्रत्ययः [sup-pratyayaḥ]

Topic III

Factors of action

कारकम्

Basic concepts of कारकम् [kārakam] (Factors of action)

- With reference to an action, there are many factors which are related to the action. Sage Pāṇini defined some factors directly related to the action as कारकs.

- कारकs are six in number.
    1. कर्ता [kartā] (agent of action)
    2. कर्म [karma] (object of action)
    3. करणम् [karaṇam] (instrument of action)
    4. सम्प्रदानम् [sampradānam] (recipient of action)
    5. अपादानम् [apādānam] (origin of action)
    6. अधिकरणम् [adhikaraṇam] (locus of action)

- Based on how a thing or person is related to a given action, the status of one of the कारकs can be given to it.

- कारक and विभक्ति [vibhakti] (case endings) are independent concepts. They are not intrinsically connected.
    - कारकs are factors involved in the accomplishment of action.
      कारकs are independent from any language. Thus कारक can be understood without Sanskrit language.
    - विभक्तिs are nominal suffixes in Sanskrit grammar.
      विभक्तिs can express कारकs as well as things other than कारक.

1. कर्ता [kartā] (Agent of action)

- With reference to a given action, the agent, the one who does the action gets a technical name "कर्ता".

- कर्ता is the primary factor related to the action.

e.g., 1) He sees the elephant.

- With reference to the action of seeing,
  - He is कर्ता.

e.g., 2) They see the elephant.

- With reference to the action of seeing,
  - They are कर्ता.

e.g., 3) Devadatta falls.

- With reference to the action of falling,
  - Devadatta is कर्ता.

e.g., 4) There are scriptures.

- With reference to the action of being,
  - Scriptures are कर्ता.

e.g., 5) Devadatta sees Somadatta, who is cooking.

- With reference to the action of seeing,
  - Devadatta is कर्ता.

- With reference to the action of cooking,
  - Somadatta is कर्ता.

2. कर्म [karma] (Object of action)

- With reference to a given action, the object gets a technical name "कर्म".

e.g., 1) He sees the elephants.

- With reference to the action of seeing,
  - He is कर्ता.
  - The elephants are कर्म.

e.g., 2) The elephants are seen by him.

- With reference to the action of seeing,
  - He is कर्ता.
  - The elephants are कर्म.

e.g., 3) Devadatta goes to the village.

- With reference to the action of going,
  - Devadatta is कर्ता.
  - The village is कर्म.

- A destination of a going or moving action is also considered to be a कर्म (object).

e.g., 4) Devadatta sees Somadatta who is cooking the rice.

- With reference to the action of seeing,
  - Devadatta is कर्ता.
  - Somadatta is कर्म.

- With reference to the action of cooking,
  - Somadatta is कर्ता.
  - The rice is कर्म.

3. करणम् [karaṇam] (Instrument of action)

- With reference to a given action, an instrument/means to accomplish the action gets a technical name "करणम्".

e.g., 1) Devadatta eats rice by hand.

- With reference to the action of eating,

- Devadatta is कर्ता.
- Rice is कर्म.
- The hand is करणम्.

e.g., 2) He goes to the village by bus.

- With reference to the action of going,

- He is कर्ता.
- The village is कर्म.
- Bus is करणम्.

e.g., 3) The bird is seen by him through binoculars.

- With reference to the action of seeing,

- He is कर्ता.
- The bird is कर्म.
- The binoculars are करणम्.

4. सम्प्रदानम् [sampradānam] (Recipient of action)

- That recipient which the agent wants to connect with the object of the action of giving gets a technical name "सम्प्रदानम्".

e.g., 1) Devadatta gives money to the priest.

- With reference to the action of giving,
  - Devadatta is कर्ता.
  - Money is कर्म.
  - The priest is सम्प्रदानम्.

- The recipient of other actions, such as teaching, telling, showing, etc., is also सम्प्रदानम्.

e.g., 2) The teacher teaches the scripture to the student.

- With reference to the action of teaching,
  - The teacher is कर्ता.
  - The scripture is कर्म.
  - The student is सम्प्रदानम्.

e.g., 3) He tells a story to the people.

- With reference to the action of telling,
  - He is कर्ता.
  - A story is कर्म.
  - The people are सम्प्रदानम्.

e.g., 4) Devadatta gets ready for the journey.

- With reference to the action of getting ready,
  - Devadatta is कर्ता.
  - The journey is सम्प्रदानम्.

5. अपादानम् [apādānam] (Origin of action)

- With reference to a given action which involves separation, the point from which the separation takes place gets a technical name "अपादानम्".

e.g., 1) An apple falls from the tree.

- With reference to the action of falling,
  - An apple is कर्ता.
  - The tree is अपादानम्.

e.g., 2) He goes to the village from a house.

- With reference to the action of going,
  - He is कर्ता.
  - The village is कर्म.
  - A house is अपादानम्.

e.g., 3) Devadatta falls from a running horse.

- With reference to the action of falling,
  - Devadatta is कर्ता.
  - A running horse is अपादानम्.

- With reference to the action of running,
  - A horse is कर्ता.

- Something one fears, and something from which one has to protect oneself are also अपादानम्.

e.g., 1) He is afraid <u>of the snake</u>.

- With reference to the action of being afraid,
  - He is कर्ता.
  - The snake is अपादानम्.

e.g., 2) Bhagavān protects people <u>from पाप</u>.

- With reference to the action of protecting,
  - Bhagavān is कर्ता.
  - People are कर्म.
  - पाप is अपादानम्.

- Cause of birth is also अपादानम्.

e.g., 1) Anger is born <u>of desire</u>.

- With reference to the action of being born,
  - Anger is कर्ता.
  - Desire is अपादानम्.

- Teacher in formal learning is also अपादानम्.

e.g., 1) Students study the Vedas <u>from the teacher</u>.

- With reference to the action of studying,
  - Students are कर्ता.
  - The Vedas are कर्म.
  - The teacher is अपादानम्.

6. अधिकरणम् [adhikaraṇam] (Locus of action)

- With reference to a given action, a locus of कर्ता or कर्म in terms of place (देश), time (काल), subject (विषय) gets a technical name "अधिकरणम्".

e.g., 1) He cooks <u>in the kitchen</u>.

- With reference to the action of cooking,
  - He is कर्ता.
  - The kitchen is अधिकरणम्.

e.g., 2) He cooks rice <u>in the pan</u>.

- With reference to the action of cooking,
  - He is कर्ता.
  - Rice is कर्म.
  - The pan is अधिकरणम्.

e.g., 3) He swims <u>in the swimming pool</u> in front of the library.

- With reference to the action of swimming,
  - He is कर्ता.
  - The swimming pool is अधिकरणम्.
  - The library is a referential point for the word "in front of". Thus it is not qualified to be called अधिकरणम्.

e.g., 4) He sleeps <u>at night</u>.

- With reference to the action of sleeping,
  - He is कर्ता.
  - Night is अधिकरणम्.

e.g., 5) <u>In/with reference to मोक्ष</u>, he has desire.

- With reference to the action of having,
  - He is कर्ता.
  - Desire is कर्म.
  - मोक्ष is अधिकरणम्.

Topic IV

The Concept of Verbs (तिङन्तम् [tiṅantam])

It is essential to know the concept of verbs. However, this topic can initially be deferred by beginners. *Topic V – Conjugation in लट्* can be studied first, and *Topic IV – The Concept of Verbs* can be studied later.

1. What is verb (तिङन्तम् [tiṅantam])?

In Sanskrit language, there are only two types of words, verb (तिङन्तं पदम् [tiṅantaṃ padam]) and noun (सुबन्तं पदम् [subantaṃ padam]).

Here, verb (तिङन्तम् [tiṅantam]) is a word (पदम् [padam]) which is the primary element in the sentence, in a sense that all nouns are connected to the verb. For example, in a sentence "He sees an elephant in the forest with his friend.", the verb "sees" is the primary element of the sentence and all the nouns are connected to the verb, either directly or indirectly.

To be exact, तिङन्तम् [tiṅantam] is a finite verb, which completes a sentence. For example, in the sentence "He offers melted ghee into burning fire.", "offers" is the finite verb, (तिङन्तम् [tiṅantam]). "Melted" and "burning" are considered to be participles. Participle is a type of noun which qualifies other nouns in terms of action.

2. Constituents of verb (तिङन्तम् [tiṅantam])

The literal meaning of तिङन्तम् [tiṅantam] is that which ends (अन्त [anta]) with तिङ् [tiṅ]. तिङ् [tiṅ] is a type of suffix (प्रत्ययः [pratyayaḥ]), which can be called verbal suffix.

तिङन्तम् [tiṅantam] consists of two elements:

Verb (तिङन्तम् [tiṅantam])

= Root (धातुः [dhātuḥ]) + Verbal suffix (तिङ्प्रत्ययः [tiṅ-pratyayaḥ])

Topic IV – The Concept of Verbs (तिङन्तम् [tiṅantam])

A धातु [dhātu] is the basic element of तिङन्त. A धातु indicates only an action. For example, "भू [bhū]" is a धातु and its meaning is "to be". "दृश् [dṛś]" is another धातु and its meaning is "to see".

By suffixing different verbal suffixes (तिङ्-प्रत्ययs) to a धातु according to person and number, different forms of verbs (तिङन्तs) are produced. This is what we call "<u>conjugation of verb</u>".

Observe how a verb is conjugated from a single धातु into nine different forms by suffixing nine different suffixes according to three types of person and three numbers.

<u>धातुः (root)</u>

भू (to be)

\+

<u>तिङ्प्रत्ययः (verbal suffixes)</u>

Number / Person	Sing-ular	Dual	Plu-ral
3rd person	तिप्	तस्	झि
2nd person	सिप्	थस्	थ
1st person	मिप्	वस्	मस्

=

<u>तिङन्तम् (verbs)</u>

	Singular	Dual	Plural
3rd	भवति He is	भवतः Those two are	भवन्ति They are
2nd	भवसि You are	भवथः You two are	भवथ You are
1st	भवामि I am	भवावः We two are	भवामः We are

<u>Formation of तिङन्तम्</u>

That which immediately precedes the suffix is called अङ्ग [aṅga] (stem). So, when a तिङ्-प्रत्यय [tiṅ-pratyaya] is suffixed to a धातु [dhātu], the धातु is given the status of अङ्ग [aṅga]. It is the अङ्ग which then undergoes any necessary modifications based on the type of धातु, tense, etc. तिङ्प्रत्ययs also undergo some changes based on the tense, mood, etc.

भू (धातुः)			This is the original धातु by itself.
भू (अङ्गम्)	+	तिप् (प्रत्ययः)	A तिङ्-प्रत्यय is suffixed. Then धातु gains the status of अङ्ग.
भू	+	ति	There are regulations to modify तिङ्-प्रत्यय according to tense, etc.
भव	+	ति	There are regulations to modify अङ्ग according to certain factors which are discussed next.

3. Classifications of धातु [dhātu] (Verbal root)

धातु is the basic element in Sanskrit language and it indicates action itself.

There are about two thousand धातुs defined by Pāṇini in a book called धातुपाठः [dhātupāṭhaḥ]. In the धातुपाठः, these धातुs are classified in two ways according to the way they conjugate. They are:

i. Ten groups of conjugations (1st गण to 10th गण)

ii. Three types (P, A, and U)

i. Ten गणs [gaṇa]s (groups) of conjugation

When a धातु is suffixed with a तिङ्-प्रत्यय, thus gaining the status of अङ्ग [aṅga], it can undergo one of ten different modification processes.[5] According to which of these ten modification processes it intrinsically undergoes, a धातु is classified into one of ten groups. In Sanskrit, the word for group is गण. Thus there are ten गणs of धातुs called 1st गण to 10th गण.

More than a half of धातुs belong to the 1st गण (also called 1st conjugation).

The following chart is presented here just to illustrate that there are ten गणs of धातुs according to the ten different modification processes on अङ्ग.

गण	In Sanskrit	Modification process		
		गुण on अङ्ग	Added प्रत्यय	Special change
1st	भ्वादि-गणः	Yes	अ	-
2nd	अदादि-गणः	Yes & No	-	-
3rd	जुहोत्यादि-गणः	Yes & No	-	Reduplication
4th	दिवादि-गणः	No	य	-
5th	स्वादि-गणः	No	नो/नु	-
6th	तुदादि-गणः	No	अ	-
7th	रुधादि-गणः	No	न	-
8th	तनादि-गणः	Yes	ओ/उ	-
9th	क्र्यादि-गणः	No	ना/न्	-
10th	चुरादि-गणः	Yes	इ	This becomes a new धातु

[5] Difference in modification process on अङ्ग is seen only when conjugating in active voice (कर्तरि प्रयोगः), and लट्, लोट्, लङ्, विधिलिङ्, and शतृ/शानच्.

ii. Three types (P, A, and U)

As seen in the chart below, तिङ्-प्रत्ययs [tiṅ-pratyaya]s are eighteen in number and they are divided into two *pada*s. The first set of nine suffixes is called *Parasmai-pada* (परस्मै-पद). The second set of nine suffixes is called *Ātmane-pada* (आत्मने-पद).

तिङ्-प्रत्ययs

	परस्मै-पद [parasmai-pada]			आत्मने-पद [ātmane-pada]		
	Singular	Dual	Plural	Singular	Dual	Plural
3rd person	तिप् [tip]	तस् [tas]	झि [jhi]	त [ta]	आताम् [ātām]	झ [jha]
2nd person	सिप् [sip]	थस् [thas]	थ [tha]	थास् [thās]	आथाम् [āthām]	ध्वम् [dhvam]
1st person	मिप् [mip]	वस् [vas]	मस् [mas]	इट् [iṭ]	वहि [vahi]	महिङ् [mahiṅ]

The *Parasmai-pada* (परस्मै-पद) are suffixed to some धातुs, while *Ātmane-pada* (आत्मने-पद) are suffixed to some other धातुs. [6]

In this book, those धातुs which take only *Parasmai-pada* (परस्मै-पद) are classified as type P. Such type of धातु is called परस्मै-पदी [parasmai-padī], that which takes परस्मै-पद.

Those धातुs which take only *Ātmane-pada* (आत्मने-पद) are classified as type A. Such type of धातु is called आत्मने-पदी [ātmane-padī], that which takes आत्मने-पद.

Those धातुs which take both *Parasmai-pada* (परस्मै-पद) and *Ātmane-pada* (आत्मने-पद) are classified as type U. Such type of धातु is called उभय-पदी [ubhaya-padī], that which takes both पद.

For example, भू [bhū] is a धातु [dhātu] indicating the action "to be", listed in धातुपाठः [dhātupāṭhaḥ] under the 1st group (गण [gaṇa]), and it is classified as P, परस्मै-पदी [parasmai-padī] because it takes only *Parasmai-pada* (परस्मै-पद) suffixes. So, in a Sanskrit dictionary, it is listed as "भू (1P) to be". दीप् [dīp] is another धातु indicating the action "to shine", listed under 4th गण, and it is classified as A, आत्मने-पदी [ātmane-padī], because it takes only *Ātmane-pada* (आत्मने-पद) suffixes. In a dictionary, it is listed as "दीप् (4A) to shine". Similary रुध् [rudh] is listed as "रुध् (7U) to obstruct" as it is under 7th गण and takes both sets of suffixes.

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[6] This difference in type is seen only in active voice.

4. Ten लकारs [lakāra]s

There are ten suffixes called लकारs [lakāra]s. They are:

1. लट् [laṭ]
2. लिट् [liṭ]
3. लुट् [luṭ]
4. लृट् [lṛṭ]
5. लोट् [loṭ]
6. लङ् [laṅ]
7. विधिलिङ् [vidhiliṅ]
8. आशीर्लिङ् [āśīrliṅ]
9 लुङ् [luṅ]
10. लृङ् [lṛṅ]

Since they all have ल् [l] in their names, they are conventionally called लकारs [lakāra]s.

लकारs [lakāra]s are suffixed to a धातु [dhātu].

E.g., भू (धातुः) + लट् (one of the लकारs)

लकार is to be substituted by तिङ्-प्रत्यय [tiṅ-pratyaya].

E.g., भू (धातुः) + तिप् (लट् is substituted by one of the तिङ्-प्रत्ययs)

Since तिङ्-प्रत्ययs are substitutes for लकार, all verbs (तिङन्तs) are originally made by suffixing लकार to धातु.

लकार [lakāra] represents two things.

i. Voice (प्रयोगः [prayogaḥ])
ii. Tense and mood

These voice and tense/mood are inherited by तिङ्-प्रत्यय and become a part of the meaning of the verb. In other words, voice and tense/mood of a verb originate from लकार.

i. Voice (प्रयोगः [prayogaḥ])

There are three voices for verb. They are:

a) Active voice (कर्तरि प्रयोगः [kartari prayogaḥ])

b) Passive voice (कर्मणि प्रयोगः [karmaṇi prayogaḥ])

c) Impersonal voice (भावे प्रयोगः [bhāve prayogaḥ])

लकार denotes/indicates/corresponds to the agent (कर्ता [kartā]) or object (कर्म [karma]) of the action indicated by धातु, to which लकार is suffixed. Occasionally, लकार also denotes the action of the धातु itself.

a) Active voice (कर्तरि प्रयोगः [kartari prayogaḥ])

When a लकार denotes the agent (कर्ता [kartā]) of the action, the voice of verb is called "active voice", कर्तरि प्रयोगः [kartari prayogaḥ] in Sanskrit.

For example, to a धातु "दृश् (to see)", लकार is suffixed. When this लकार denotes the agent of action of seeing, the verb created by this combination of धातु and लकार will be "पश्यति (sees)" and this verb is said to be in active voice, or कर्तरि प्रयोगः. This verb corresponds to the agent. Just as "He sees a bird.", "They see a bird.", etc., and "I am.", "You are", "He is", etc., in English.

b) Passive voice (कर्मणि प्रयोगः [karmaṇi prayogaḥ])

When a लकार denotes the object (कर्म [karma]) of the action, the voice of verb is called "passive voice", कर्मणि प्रयोगः [karmaṇi prayogaḥ] in Sanskrit.

For example, to a धातु "दृश् (to see)", लकार is suffixed. When this लकार denotes the object of action of seeing, the verb created by this combination of धातु and लकार will be "दृश्यते (is seen)", and this verb is said to be in passive voice, or कर्मणि प्रयोगः. This verb corresponds to the object. Just as "The bird is seen by him.", "These birds are seen by him", "The bird is seen by them.", etc., in English.

c) Impersonal voice (भावे प्रयोगः [bhāve prayogaḥ])

Since this voice is not seen very often in Sanskrit, and does not exist in English, explanation of this is deferred for now.

<u>ii. Tense and mood</u>

लकारs also express the tense (time) of the action taking place, or mood of the action (how the action takes place).

The following list shows general usage of ten लकारs in six tenses and four moods. Note that these usages of tenses and moods are not always strictly observed in the language.

1. **लट्** can be used in **present tense** to express that the action is started and not finished yet.
2. **लिट्** can be used in **perfect past tense** to express that the action is in the past which is not witnessed by speaker.
3. **लुट्** can be used in **first future tense** to express that the action will be in the future but not today.
4. **लृट्** can be used in **second future tense** to express that the action is in the future in general.
5. **लोट्** can be used in **imperative mood** to express that the action is command, invitation, prayer, etc.
6. **लङ्** can be used in **simple past tense** to express that the action is in the past but not today.
7. **विधिलिङ्** can be used in **potential mood** to express that the action is command, invitation, prayer, hypothetical, etc.
8. **आशीर्लिङ्** can be used in **benedictive mood** to express that the action is wished.
9. **लुङ्** can be used in **general past tense** to express that the action is in the past in general.
10. **लृङ्** can be used in **conditional mood** to express that the action could happen, conditionally.

5. Verbal suffix (तिङ्-प्रत्ययः [tiṅ-pratyayaḥ])

तिङ्-प्रत्ययs [tiṅ-pratyaya]s are substitutes for लकार. Thus, तिङ्-प्रत्ययs inherit voice as well as tense/mood from the original लकार. Because of this, तिङ्-प्रत्ययs also denote voice as well as tense/mood.

तिङ्-प्रत्ययs further denote two more things.

i. Person (पुरुषः [puruṣaḥ])
ii. Number (वचनम् [vacanam])

i. Person (पुरुषः [puruṣaḥ])

There are three persons, as described in the chart below.

Person	In Sanskrit	Who?	Examples
3rd person	प्रथम-पुरुषः [prathama-puruṣaḥ]	Others	he, she, it, they, tree, etc.
2nd person	मध्यम-पुरुषः [madhyama-puruṣaḥ]	Listener	you, you all
1st person	उत्तम-पुरुषः [uttama-puruṣaḥ]	Speaker	I, we

In the traditional Sanskrit grammar, the 3rd person is called प्रथम-पुरुषः (first person) and listed first because the topic should come first. The speaker comes last (उत्तम) and the listener comes in between (मध्यम).

ii. Number (वचनम् [vacanam])

There are three numbers, as described in the matrix with persons in the chart below.

Number / Person	Singular एक-वचनम् [eka-vacanam]	Dual द्वि-वचनम् [dvi-vacanam]	Plural बहु-वचनम् [bahu-vacanam]
3rd person	he, she, it, tree	they (two), two trees	they (all), trees
2nd person	you	you (two)	you (all)
1st person	I	we (two)	we (all)

Two पदs [pada]s

There are eighteen तिङ्-प्रत्ययs. As seen in the chart below, they are divided into two sets of nine. They are:

- परस्मै-पद [parasmai-pada]
- आत्मने-पद [ātmane-pada]

तिङ्-प्रत्ययs

	परस्मैपद [parasmaipada]			आत्मनेपद [ātmanepada]		
	Singular	Dual	Plural	Singular	Dual	Plural
3rd person	तिप् [tip]	तस् [tas]	झि [jhi]	त [ta]	आताम् [ātām]	झ [jha]
2nd person	सिप् [sip]	थस् [thas]	थ [tha]	थास् [thās]	आथाम् [āthām]	ध्वम् [dhvam]
1st person	मिप् [mip]	वस् [vas]	मस् [mas]	इट् [iṭ]	वहि [vahi]	महिङ् [mahiṅ]

In active voice, either or both of the पदs are used according to the type of the धातु. For example, the धातु "भू (1P) to be", being type P, परस्मैपदी, takes one of the परस्मैपद suffixes in active voice. "दीप् (4A) to shine", being type A, आत्मनेपदी, takes one of the आत्मनेपद suffixes in active voice. "रुध् (7U) to obstacle", being type U, उभयपदी, takes both परस्मैपद and आत्मनेपद suffixes in active voice.

In passive voice and impersonal voice, only आत्मनेपद suffixes are used regardless of the type of the धातु. For example, all धातुs such as "भू (1P) to be", "दीप् (4A) to shine", and "रुध् (7U) to obstruct" take आत्मनेपद suffixes in passive voice and impersonal voice.

6. Objectives of learning तिङन्तम्

Many different तिङन्तs can be produced from one धातु. Ten different लकारs can be suffixed to a धातु in ten tenses and moods. Each लकार has three voices. Then, each लकार is multiplied into three persons and three numbers. If the धातु is type U, in active voice the whole thing has to be multiplied by two.

1 धातु

X 10 लकारs (tenses and moods): present, past, future, imperative, etc.

X 2 प्रयोगs (voices): active, passive

X 3 पुरुषs (persons): 3rd person, 2nd person, 1st person

X 3 वचनs (numbers): singular, dual, plural

\+ 10 forms in impersonal voice

= 190 forms of तिङ्न्त for a धातु (280 forms for type U धातु, by adding 90 =[10 लकारs X 1 प्रयोग, active voice, X 3 पुरुषs X 3 वचनs])

See the chart on the next page for the breakdown and explanation.

Since there are so many forms of तिङन्त for each धातु, one must be clear about the objectives of learning तिङन्त.

The objectives are to be able to:

1) Locate the तिङन्तं पदम् (verb) in a sentence.
2) Identify the धातु of the तिङन्त, and look it up in a dictionary.
3) Identify लकार, if possible.
4) Identify प्रयोग. This is very important.
5) Identify पुरुष and वचन.

After identifying these, the तिङन्त will be marked in the format of:

तिङन्तम् = धातुः + तिङ् (लकारः/प्रयोगः/पुरुषः/वचनम्)

E.g., भवति = भू (1P) to be + लट्/Active voice (कर्तरि)/3rd person/Singular

To achieve these objectives, the student can firstly focus only on forms of the verb in:

- **लट् (present tense)/Active voice (कर्तरि)/3rd person/Singular**
- **लट् (present tense)/Passive voice (कर्मणि)/3rd person/Singular**

7. Summary – the formation of तिङन्तम्

Every single form of तिङन्त falls into one of the squares in this chart.

प्रयोगः (voice)	कर्तरि		कर्मणि	भावे
परस्मैपद (P) आत्मनेपद (A) प्रत्ययः	P	A	A	A
1. लट् (Present Tense)	9	9	9	1
2. लिट् (Perfect Past Tense)	9	9	9	1
3. लुट् (First Future Tense)	9	9	9	1
4. लृट् (Second Future Tense)	9	9	9	1
5. लोट् (Imperative Mood)	9	9	9	1
6. लङ् (Simple Past Tense)	9	9	9	1
7. विधिलिङ् (Potential Mood)	9	9	9	1
8. आशीर्लिङ् (Benedictive Mood)	9	9	9	1
9. लुङ् (General Past Tense)	9	9	9	1
10. लृङ् (Conditional Mood)	9	9	9	1

9 = 9 forms (3 persons x 3 numbers); 1 = only one form (3rd person singular) in impersonal voice.

In all ten लकारs:

- परस्मैपदप्रत्ययs (P) are used for परस्मैपदी धातुs in कर्तरि प्रयोग.
- आत्मेनेपदप्रत्ययs (A) are used for आत्मेनेपदी धातुs in कर्तरि प्रयोग.
- आत्मेनेपदप्रत्ययs (A) are used for all धातुs in कर्मणि and भावे प्रयोग.
- The forms in कर्मणि and भावे are identical.

In four लकारs in the shaded area, namely लट्, लोट्, लङ्, and विधिलिङ्:

- There are ten different manners of forming अङ्ग according to ten groups of the धातु in कर्तरि प्रयोग.
- There is addition of य for all धातुs in कर्मणि and भावे प्रयोग.

In the other six लकारs:

- The ten groups of conjugations do not matter in the process of forming अङ्ग.
- There is no addition of य in कर्मणि and भावे प्रयोग.

8. Steps in formation of तिङन्तम्

To form a तिङन्त, there should first be a विवक्षा [vivakṣā], intention, or desire to convey something on the part of the speaker. According to the विवक्षा, the elements of verb, namely धातु, लकार, प्रयोग, पुरुष, and वचन, are decided.

For example, if the speaker wants to convey "they are" in Sanskrit, elements of the verb will be:

- धातुः : भू (1P) to be
- लकारः : लट् (Present tense) The action is happening at present.
- प्रयोगः : कर्तरि प्रयोगः (Active voice) The agent of the action is denoted by the verb.
- पुरुषः : प्रथमपुरुषः (3rd person) The agent is neither the speaker nor listener.
- वचनम् : बहुवचनम् (Plural) The number of the agent is three or more.

Step 1) तिङ्-प्रत्यय is suffixed to a धातु according to the details of विवक्षा.

भू (1P) to be + झि (लट्/कर्तरि/3rd person/Plural)

Since the voice is active voice and the धातु is type "P", the 3rd person plural तिङ्प्रत्यय of परस्मैपदप्रत्ययs, which is "झि" is used.

Step 2) तिङ्-प्रत्यय is modified according to लकार.

भू + अन्ति

Step 3) अङ्ग is modified according to गण (group) and लकार.

भू + अ + अन्ति	अ, an additional प्रत्यय for 1st गण is suffixed.
भो + अ + अन्ति	गुण takes place.
भव् + अ + अन्ति	Sandhi (phonetic change) takes place.

Step 4) अङ्ग and तिङ्-प्रत्यय are combined with sandhi rules, if applicable.

भवन्ति

<u>Assignment on the concept of verbs:</u>

- Add these words to your vocabulary: धातुः, गणः, लकारः, प्रयोगः, कर्तरि प्रयोगः, कर्मणि प्रयोगः, पुरुषः, प्रथम-पुरुषः, मध्यम-पुरुषः, उत्तम-पुरुषः, वचनम्, एक-वचनम्, द्वि-वचनम्, बहु-वचनम्

Topic V

Conjugation in लट् (present tense)

At the beginning stage of studying verbs, it is essential to cover the conjugation in लट् (present tense) in कर्तरि (active voice) and कर्मणि (passive voice) with both परस्मैपदि-धातुs and आत्मनेपदि-धातुs. In this book, the ready-made forms of अङ्ग are provided because the forming of अङ्ग at the very beginning of Sanskrit study is not an efficient use of time. Actual formation of not only verbs but also any word forms can be studied well through Pāṇini-sūtras. Until then, the objectives of the study of verb should be clearly limited to these points:

- Being able to identify तिङन्त (verb) in a sentence
- Understanding of the structures of तिङन्त (verb)
- Being able to identify धातु and consult the dictionary
- Being able to identify प्रयोग (voice)

To achieve these goals, covering लट् in this section is enough because the same knowledge can be applied to other लकारs.

After this section, it is recommended to defer studying the other लकारs and start studying nouns.

In this book, the abbreviations used for 3rd, 2nd, and 1st person are “III”, “II”, and “I”, respectively.

1. लट् (Present Tense) in कर्तरि प्रयोगः (Active Voice) with परस्मैपदी धातुः (Parasmaipadī dhātuḥ)

Type P धातुs (परस्मैपदिधातुs) in the 1st गण (group)

When conjugating धातुs in the 1st गण in लट् and कर्तरि, the अङ्ग takes गुण[7], if applicable. Because an additional suffix "अ" is suffixed to धातुs in the 1st गण, all the अङ्गs end with "अ". The ready-made final forms of the अङ्गs are shown in the last column of the table below.

Original धातु as listed in धातुपाठः	धातु in dictionary form	Meaning in English	अङ्गम् (stem) after modification
कृषँ विलेखने	कृष् (1P)	to draw, to plough	कर्ष
गम्लृँ गतौ	गम् (1P)	to go	गच्छ
चरँ गत्यर्थः	चर् (1P)	to move, to walk	चर
जीवँ प्राणधारणे	जीव् (1P)	to live	जीव
दृशिँ प्रेक्षणे	दृश् (1P)	to see	पश्य
णमँ प्रह्वत्वे शब्दे च	नम् (1P)	to salute	नम
णीञ् प्रापणे	नी (1U)	to lead, to carry	नय
पठँ व्यक्तायां वाचि	पठ् (1P)	to study	पठ
पतॢँ गतौ	पत् (1P)	to fall	पत
बुधँ अवगमने	बुध् (1P)	to know	बोध
भू सत्तायाम्	भू (1P)	to be	भव
वसँ निवासे	वस् (1P)	to dwell	वस
ष्ठा गतिनिवृत्तौ	स्था (1P)	to stay	तिष्ठ
स्मृ चिन्तायाम्	स्मृ (1P)	to remember	स्मर

[7] गुण is a name for letters अ, ए and ओ. A change of a vowel into गुण takes place according to similarity in स्थान. E.g., इ/ई becomes ए, उ/ऊ becomes ओ, ऋ/ॠ becomes अर्, etc. See page 30 and 35.

<u>परस्मैपद of तिङ्-प्रत्ययs modified for लट् (present tense)</u>

In लट्-लकार, the original तिङ्-प्रत्ययs are modified as seen in the following chart.

वचनम् / पुरुषः	एकवचनम् (Singular)	द्विवचनम् (Dual)	बहुवचनम् (Plural)
प्रथमपुरुषः (3rd person)	ति III/1	तः III/2	अन्ति III/3
मध्यमपुरुषः (2nd person)	सि II/1	थः II/2	थ II/3
उत्तमपुरुषः (1st person)	मि I/1	वः I/2	मः I/3

<u>Conjugation table for भू-धातु</u>

- धातुः (root) : भू सत्तायाम् (1P) to be
- लकारः (tense/mood) : लट् (present tense)
- प्रयोगः (voice) : कर्तरि-प्रयोगः (active voice)
- अङ्गम् (stem) : भव

वचनम् / पुरुषः	एकवचनम् (Singular)	द्विवचनम् (Dual)	बहुवचनम् (Plural)
प्रथमपुरुषः (3rd person)	भवति III/1 He is	भवतः III/2 Those two are	भवन्ति III/3 * They are
मध्यमपुरुषः (2nd person)	भवसि II/1 You are	भवथः II/2 You two are	भवथ II/3 You all are
उत्तमपुरुषः (1st person)	भवामि I/1 ** I am	भवावः I/2 ** We two are	भवामः I/3 ** We are

* Within a word, when a short अ is followed by a गुण letter (अ, ए, or ओ), the latter one (the गुण letter) is the substitute for both. In other words, short अ + गुण = गुण.

** The last अ of the अङ्ग is elongated (दीर्घः) when followed by व् or म्.

<u>Assignment on Conjugation of परस्मैपदिधातु in 1st गण in लट्/कर्तरि</u>

By observing rules described under the table, make conjugation table for each धातु on the previous page. If needed, use the Workbook.

Topic V – Conjugation in लट् (Present tense)

<u>Assignment on Conjugation of परस्मैपदिधातु in लट्/कर्तरि</u>

- For these धातुs in 4th and 6th गण, make conjugation tables.
- Do Exercise #1 in the last part of this book.

<u>Type P धातुs (परस्मैपदिधातुs) in the 4th गण (group)</u>

अङ्ग does not take गुण. An additional suffix "य" is suffixed for धातुs in the 4th गण.

Original धातु as listed in धातुपाठः	धातु in dictionary form	Meaning in English	अङ्गम् (stem) after modification
असुँ क्षेपणे	अस् (4P)	to throw	अस्य
णशँ अदर्शने	नश् (4P)	to perish	नश्य
तुषँ प्रीतौ	तुष् (4P)	to be pleased	तुष्य
नृतीँ गात्रविक्षेपे	नृत् (4P)	to dance	नृत्य
पुषँ पुष्टौ	पुष् (4P)	to nourish	पुष्य
मुहँ वैचित्ये	मुह् (4P)	to be confused	मुह्य
शुषँ शोषणे	शुष् (4P)	to dry	शुष्य

<u>Type P धातुs (परस्मैपदिधातुs) in the 6th गण (group)</u>

अङ्ग does not take गुण. An additional suffix "अ" is suffixed for धातुs in the 6th गण.

Original धातु as listed in धातुपाठः	धातु in dictionary form	Meaning in English	अङ्गम् (stem) after modification
इषुँ इच्छायाम्	इष् (6P)	to wish	इच्छ
दिशँ अतिसर्जने	दिश् (6U)	to show	दिश
प्रच्छँ ज्ञीप्सायाम्	प्रच्छ् (6P)	to ask	पृच्छ
मुचॢँ मोक्षणे	मुच् (6U)	to set free	मुञ्च
विदॢँ लाभे	विद् (6U)	to find	विन्द
स्पृशँ संस्पर्शने	स्पृश् (6P)	to touch	स्पृश
लिखँ अक्षरविन्यासे	लिख् (6P)	to write	लिख
विशँ प्रवेशने	विश् (6P)	to enter	विश
सृजँ विसर्गे	सृज् (6P)	to create	सृज

2. Consulting धातुकोशः [dhātukośaḥ]

धातुs are defined by Pāṇini in his original book called धातुपाठः [dhātupāṭhaḥ]. धातुकोशः [dhātukośaḥ] is a book in which these धातुs are arranged in Sanskrit alphabetical order.

One of the objectives of studying तिङन्त is to be able to identify the धातु of a तिङन्त by tracking back to the original form of the धातु. Only then धातुकोशः can be utilized.

The manners of modification of simple vowels (इ/उ/ऋ)

While tracking back to the original form of the धातु from the modified form in तिङन्त, the understanding of the types of modification of simple vowels helps.

Manners of modification of simple vowels

Modification \ Original	इ	उ	ऋ
दीर्घः [dīrghaḥ] (Long vowel)	ई	ऊ	ॠ
गुणः [guṇaḥ] (अ, ए, ओ)	ए	ओ	अ + र्
वृद्धिः [vṛddhiḥ] (आ, ऐ, औ)	ऐ	औ	आ + र्
यण् [yaṇ] (य्, व्, र्, ऌ)	य्	व्	र्
अयवायावः(अय्, अव्, आय्, आव्)	अय्/आय्	अव्/आव्	-

For example, by looking at जयसि, the first guess of the धातु would be "जय्", which is not found in धातुकोशः. In that case, one can try to find "जे (je)", "जि (ji)", or "जी (jī)" because the "ay" of "जय् (jay)" is most probably a modification of "e", "i" or "ī". "ay" is the result of अयवायाव-सन्धि from "e". And "e" is a गुण form of "i" or "ī".

In the same logic, भू धातु is tracked back from भवति.

Similarly, from तरति, when "तर्" is not found as a धातु, one can infer that the धातु would be "तृ (tṛ)" or "तॄ (tṝ)" because "ar" of "तर्" could be a गुण modification of "ऋ" or "ॠ". Exactly the same thing can be said to "हरति" to find "हृ (hṛ)" धातु.

In the case of शोचति, when "शोच्" is not found as धातु, "शुच् (śuc)" can be guessed because a penultimate इ/उ/ऋ of a धातु can take गुण in the 1st conjugation.

Assignment on धातुकोशः

- Do Exercise #2 in the last part of this book.

3. उपसर्गाः [upasargāḥ] (Verbal prefixes)

There is a group of twenty-two particles called "प्रादि-गण [prādi-gaṇa]", a group (गण) whose first member (आदि) is प्र [pra], as follows:

1. प्र [pra]	2. परा [parā]	3. अप [apa]	4. सम् [sam]	5. अनु [anu]
6. अव [ava]	7. निस् [nis]	8. निर् [nir]	9. दुस् [dus]	10. दुर् [dur]
11. वि [vi]	12. आङ् [āṅ] [8]	13. नि [ni]	14. अधि [adhi]	15. अपि [api]
16. अति [ati]	17. सु [su]	18. उद् [ud]	19. अभि [abhi]	20. प्रति [prati]
21. परि [pari]	22. उप [upa]			

When a particle in the प्रादि-गण is used together with a धातु, it is called an उपसर्ग [upasarga]. An उपसर्ग may change the meaning, may not change the meaning, or may enhance the meaning of a धातु to which it is added.

E.g., 1: भू (1P) to be

अनु + भू = to experience; अभि + भू = to overwhelm; प्र + भू = to appear; सम् + भू = to be possible

E.g., 2: हृ (1U) to take away

आ + हृ = to eat; उद् + आ + हृ = to illustrate; परि + हृ = to avoid; प्र + हृ = to attack; वि + हृ = to sport; वि + अव + हृ = to deal with; सम् + हृ = to withdraw; उप + सम् + हृ = to summarize

Assignment on उपसर्गाः

- Try to memorize the 22 members of the प्रादि-गण.
- Do Exercise #3 in the last part of this book.

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[8] The final ङ् of आङ् is an indicatory letter and is removed. Thus only "आ" is seen in use.

4. लट् (Present Tense) in कर्तरि प्रयोगः (Active Voice) with आत्मनेपदी धातुः (Ātmanepadī root)

Type A धातुs (आत्मनेपदिधातुs) in the 1st गण (group)

The formation of अङ्ग is the same as for type P. The अङ्ग takes गुण, if applicable. Because an additional suffix "अ" is suffixed to धातुs in the 1st गण, all the अङ्गs end with "अ".

Original धातु as listed in धातुपाठः	धातु in dictionary form	Meaning in English	अङ्गम् (stem) after modification
ईक्षँ दर्शने	ईक्ष् (1A)	to see	ईक्ष
काशृँ दीप्तौ	काश् (1A)	to shine	काश
बाधृँ लाडने	बाध् (1A)	to negate	बाध
भाषँ व्यक्तायां वाचि	भाष् (1A)	to speak	भाष
मुदँ हर्षे	मुद् (1A)	to rejoice	मोद
यतीँ प्रयत्ने	यत् (1A)	to strive	यत
रमुँ क्रीडायाम्	रम् (1A)	to play, to rejoice	रम
डुलभँष् लाभे	लभ् (1A)	to obtain	लभ
वृतुँ वर्तने	वृत् (1A)	to be	वर्त
शकिँ शङ्कायाम्	शङ्क् (1A)	to doubt	शङ्क
शुभँ दीप्तौ	शुभ् (1A)	to shine	शोभ
षहँ मर्षणे	सह् (1A)	to suffer	सह
षेवृँ सेवने	सेव् (1A)	to serve	सेव

Topic V – Conjugation in लट् (Present tense)

<u>आत्मनेपद of तिङ्-प्रत्ययs modified for लट् (present tense)</u>

In लट्-लकार, the original तिङ्-प्रत्ययs are modified as seen in the following chart.

वचनम् / पुरुषः	एकवचनम् (Singular)	द्विवचनम् (Dual)	बहुवचनम् (Plural)
प्रथमपुरुषः (3rd person)	ते III/1	इते III/2	अन्ते III/3
मध्यमपुरुषः (2nd person)	से II/1	इथे II/2	ध्वे II/3
उत्तमपुरुषः (1st person)	ए I/1	वहे I/2	महे I/3

<u>Conjugation table for लभ्-धातु</u>

- धातुः (root) : लभ् (1A) to gain
- लकारः (tense/mood) : लट् (present tense)
- प्रयोगः (voice) : कर्तरि-प्रयोगः (active voice)
- अङ्गम् (stem) : लभ

वचनम् / पुरुषः	एकवचनम् (Singular)	द्विवचनम् (Dual)	बहुवचनम् (Plural)
प्रथमपुरुषः (3rd person)	लभते III/1 He gains	लभेते III/2 *** Those two gain	लभन्ते III/3 * They gain
मध्यमपुरुषः (2nd person)	लभसे II/1 You gain	लभेथे II/2 *** You two gain	लभध्वे II/3 You all gain
उत्तमपुरुषः (1st person)	लभे I/1 * I gain	लभावहे I/2 ** We two gain	लभामहे I/3 ** We gain

* and ** - The manners of modifications are the same as परस्मैपदी धातुs.

*** - The last अ of the अङ्ग, and the beginning इ of the प्रत्यय, are substituted by ए (a गुण letter of the two). (Ref. गुण-Sandhi in Volume 2.)

Topic V – Conjugation in लट् (Present tense)

Type A धातुs (आत्मनेपदिधातुs) in the 4th **गण** (group)

The formation of अङ्ग is the same as for type P. अङ्ग does not take **गुण**. An additional suffix "य" is suffixed for धातुs in the 4th **गण**.

Original धातु as listed in धातुपाठः	धातु in dictionary form	Meaning in English	अङ्गम् (stem) after modification
जनीँ प्रादुर्भावे	जन् (4A)	to be born	जाय
दीपीँ दीप्तौ	दीप् (4A)	to shine	दीप्य
पदँ गतौ	पद् (4A)	to gain	पद्य
बुधँ अवगमने	बुध् (4A)	to know	बुध्य
मनँ ज्ञाने	मन् (4A)	to consider	मन्य
युधँ संप्रहारे	युध् (4A)	to fight	युध्य
विदँ सत्तायाम्	विद् (4A)	to be	विद्य
सृजँ विसर्गे	सृज् (4A)	to create	सृज्य

Assignment on Conjugation of आत्मनेपदिधातु in लट्/कर्तरि

- For each आत्मनेपदि-धातु in 4th गण, make conjugation tables.
- Do Exercises #4 and #5 in the last part of this book.

5. लट् (Present Tense) in कर्तरि प्रयोगः (Active Voice) with common धातुs

The following धातुs are frequently seen in scriptures, but their conjugation is not analyzed in this book due to the complication in the process of conjugation. It is recommended to become familiar with these forms, especially the forms in 3rd person singular.

असँ भुवि – अस् to be (2P) in लट् (Present Tense) – कर्तरि-प्रयोगः (Active Voice)

वचनम् / पुरुषः	एकवचनम् (Singular)	द्विवचनम् (Dual)	बहुवचनम् (Plural)
प्रथमपुरुषः (3rd person)	अस्ति III/1 He is	स्तः III/2 Those two are	सन्ति III/3 They are
मध्यमपुरुषः (2nd person)	असि II/1 You are	स्थः II/2 You two are	स्थ II/3 You all are
उत्तमपुरुषः (1st person)	अस्मि I/1 I am	स्वः I/2 We two are	स्मः I/3 We are

डुकृञ् करणे – कृ to do (8U) in लट् (Present Tense) – कर्तरि-प्रयोगः (Active Voice)

Since कृ is type U, उभयपदी धातुः, two sets of forms are seen; one with परस्मैपद suffixes and the other with आत्मनेपद suffixes.

	परस्मैपदानि			आत्मनेपदानि		
	एकवचनम्	द्विवचनम्	बहुवचनम्	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमपुरुषः (3rd person)	करोति III/1 He does	कुरुतः III/2 Those two do	कुर्वन्ति III/3 They do	कुरुते III/1 He does	कुर्वाते III/2 Those two do	कुर्वते III/3 They do
मध्यमपुरुषः (2nd person)	करोषि II/1 You do	कुरुथः II/2 You two do	कुरुथ II/3 You all do	कुरुषे II/1 You do	कुर्वाथे II/2 You two do	कुरुध्वे II/3 You all do
उत्तमपुरुषः (1st person)	करोमि I/1 I do	कुर्वः I/2 We two do	कुर्मः I/3 We do	कुर्वे I/1 I do	कुर्वहे I/2 We two do	कुर्महे I/3 We do

Topic V – Conjugation in लट् (Present tense)

ज्ञा अवबोधने – ज्ञा to know (9P) in लट् (Present Tense) – कर्तरि-प्रयोगः (Active Voice)

वचनम् / पुरुषः	एकवचनम् (Singular)	द्विवचनम् (Dual)	बहुवचनम् (Plural)
प्रथमपुरुषः (3^{rd} person)	जानाति III/1 He knows	जानीतः III/2 Those two know	जानन्ति III/3 They know
मध्यमपुरुषः (2^{nd} person)	जानासि II/1 You know	जानीथः II/2 You two know	जानीथ II/3 You all know
उत्तमपुरुषः (1^{st} person)	जानामि I/1 I know	जानीवः I/2 We two know	जानीमः I/3 We know

आपॢँ व्याप्तौ – आप् to pervade (5P) in लट् (Present Tense) – कर्तरि-प्रयोगः (Active Voice)

वचनम् / पुरुषः	एकवचनम् (Singular)	द्विवचनम् (Dual)	बहुवचनम् (Plural)
प्रथमपुरुषः (3^{rd} person)	आप्नोति III/1 He gains	आप्नुतः III/2 Those two gain	आप्नुवन्ति III/3 They gain
मध्यमपुरुषः (2^{nd} person)	आप्नोषि II/1 You gain	आप्नुथः II/2 You two gain	आप्नुथ II/3 You all gain
उत्तमपुरुषः (1^{st} person)	आप्नोमि I/1 I gain	आप्नुवः I/2 We two gain	आप्नुमः I/3 We gain

विदँ ज्ञाने – विद् to know (2P) in लट् (Present Tense) – कर्तरि-प्रयोगः (Active Voice)

There are two forms for each person and number.

वचनम् / पुरुषः	एकवचनम् (Singular)	द्विवचनम् (Dual)	बहुवचनम् (Plural)
प्रथमपुरुषः (3^{rd} person)	वेद/वेत्ति III/1 He knows	वेदतुः/वित्तः III/2 Those two know	विदुः/विदन्ति III/3 They know
मध्यमपुरुषः (2^{nd} person)	वेथ/वेत्सि II/1 You know	वेदथुः/वित्थः II/2 You two know	विद/वित्थ II/3 You all know
उत्तमपुरुषः (1^{st} person)	वेद/वेद्मि I/1 I know	विद्व/विद्वः I/2 We two know	विद्म/विद्मः I/3 We know

Topic V – Conjugation in लट् (Present tense)

ब्रूञ् व्यक्तायां वाचि – ब्रू to say (2U) in लट् (Present Tense) – कर्तरि-प्रयोगः (Active Voice)

When the first five परस्मैपद suffixes follow, there are two forms.

	परस्मैपदानि			आत्मनेपदानि		
	एकवचनम्	द्विवचनम्	बहुवचनम्	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमपुरुषः (3rd person)	ब्रवीति/ आह III/1 He says	ब्रूतः/ आहतुः III/2 Those two say	ब्रुवन्ति/ आहः III/3 They say	ब्रूते III/1 He says	ब्रुवाते III/2 Those two say	ब्रुवते III/3 They say
मध्यमपुरुषः (2nd person)	ब्रवीषि/ आत्थ II/1 You say	ब्रूथः/ आहथुः II/2 You two say	ब्रूथ II/3 You all say	ब्रूषे II/1 You say	ब्रुवाथे II/2 You two say	ब्रूध्वे II/3 You all say
उत्तमपुरुषः (1st person)	ब्रवीमि I/1 I say	ब्रूवः I/2 We two say	ब्रूमः I/3 We say	ब्रुवे I/1 I say	ब्रूवहे I/2 We two say	ब्रूमहे I/3 We say

डुदाञ् दाने – दा to give (3U) in लट् (Present Tense) – कर्तरि-प्रयोगः (Active Voice)

	परस्मैपदानि			आत्मनेपदानि		
	एकवचनम्	द्विवचनम्	बहुवचनम्	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमपुरुषः (3rd person)	ददाति III/1 He gives	दत्तः III/2 Those two give	ददति III/3 They give	दत्ते III/1 He gives	ददाते III/2 Those two give	ददते III/3 They give
मध्यमपुरुषः (2nd person)	ददासि II/1 You give	दत्थः II/2 You two give	दत्थ II/3 You all give	दत्से II/1 You give	ददाथे II/2 You two give	दद्ध्वे II/3 You all give
उत्तमपुरुषः (1st person)	ददामि I/1 I give	दद्वः I/2 We two give	दद्मः I/3 We give	ददे I/1 I give	दद्वहे I/2 We two give	दद्महे I/3 We give

<u>Assignment on Conjugation of common धातुs in लट्/कर्तरि</u>

- Try to find the forms in this section of तिङन्त in Bhagavadgītā.

6. लट् (Present Tense) – कर्मणि प्रयोगः (Passive Voice)

कर्मणि प्रयोगः (Passive Voice) is used to denote the कर्म (object) of action.

E.g., गजः दृश्यते । (The elephant is seen.)

Because कर्म (object) is required in the construction, the धातु has to be a सकर्मक-धातुः [sakarmaka-dhātuḥ], that which indicates an action which takes an object. In some dictionaries, सकर्मक-धातुः is indicated as "*v.t.*", transitive verb.

Formation of अङ्ग in कर्मणि प्रयोगः

"य" is added to the धातु, and there is no गुण modification on the धातु. The formation is the same as the formation used for the धातुs in 4th गण.

तिङ्-प्रत्यय in कर्मणि प्रयोगः

आत्मनेपद suffixes are used, regardless of the type of the धातु (P, A, and U). Original तिङ्-प्रत्ययs are modified according to the लकार.

Combining the अङ्ग and तिङ्-प्रत्यय

The modifications are the same as those seen in आत्मनेपदी धातुs.

- धातुः (root) : दृश् (1P) to see
- लकारः (tense/mood) : लट् (present tense)
- प्रयोगः (voice) : कर्मणि प्रयोगः (passive voice)
- अङ्गम् (stem) : दृश्य

वचनम् / पुरुषः	एकवचनम् (Singular)	द्विवचनम् (Dual)	बहुवचनम् (Plural)
प्रथमपुरुषः (3rd person)	दृश्यते III/1 He is seen	दृश्येते III/2 Those two are seen	दृश्यन्ते III/3 They are seen
मध्यमपुरुषः (2nd person)	दृश्यसे II/1 You are seen	दृश्येथे II/2 You two are seen	दृश्यध्वे II/3 You all are seen
उत्तमपुरुषः (1st person)	दृश्ये I/1 I am seen	दृश्यावहे I/2 We two are seen	दृश्यामहे I/3 We are seen

Assignment on Conjugation of common धातुs in लट्/कर्मणि

- Make conjugation table for each one of the धातुs listed below.
- Do Exercise #6 in the last part of this book.

गम्लृँ गतौ	गम् (1P) to reach	गम्यते (It is reached), गम्येते, गम्यन्ते ...
पठँ व्यक्तायां वाचि	पठ् (1P) to study	पठ्यते (It is studied), पठ्येते, पठ्यन्ते ...
असुँ क्षेपणे	अस् (4P) to throw	अस्यते (It is thrown), अस्येते, अस्यन्ते...
इषुँ इच्छायाम्	इष् (6P) to wish	इष्यते (It is wished), इष्येते, इष्यन्ते ...
मुचॢँ मोक्षणे	मुच् (6U) to set free	मुच्यते (It is freed), मुच्येते, मुच्यन्ते ...
लिखँ अक्षरविन्यासे	लिख् (6P) to write	लिख्यते (It is written), लिख्येते, लिख्यन्ते ...
ज्ञा अवबोधने	ज्ञा (9P) to know	ज्ञायते (It is known), ज्ञायेते, ज्ञायन्ते ...
शक्लृँ शक्तौ	शक् (5P) to be able	शक्यते (It is possible to be done), शक्येते, शक्यन्ते ...
ईक्षँ दर्शने	ईक्ष् (1A) to see	ईक्ष्यते (It is seen), ईक्ष्येते, ईक्ष्यन्ते ...
बाधृँ लाडने	बाध् (1A) to negate	बाध्यते (It is negated), बाध्येते, बाध्यन्ते ...

7. भावे प्रयोगः (Impersonal Voice)

भावे प्रयोगः (Impersonal Voice) is used to denote the action of the धातु itself.

The धातु in भावे प्रयोगः should be an अकर्मक-धातुः [akarmaka-dhātuḥ], that which indicates an action which does not take an object. E.g., to be, to become, to stand, to sit, to sleep, etc. In some dictionaries, अकर्मक-धातुः is indicated as "*v.i.*", intransitive verb.

E.g., ज्वल्यते $^{III/1}$ अग्निना $^{3/1}$ । (Burning is done by fire.)[9]

E.g., निजगृहात् $^{5/1}$ तूर्णम् ^{0} विनिर्गम्यताम् $^{III/1}$ । (Leaving from own house quickly has to be done.)

Also, when कर्म (object) is not intended to be told, सकर्मक-धातुः can be used in भावे प्रयोगः

The steps of formation of तिङन्त are the same as the steps used in कर्मणि प्रयोग.

Action itself is denoted in भावे प्रयोग. Since action is neither the speaker nor the listener, and does not have any number, only 3rd person singular forms are seen in भावे प्रयोग.

E.g., दृश्यते $^{III/1}$ देवदत्तेन $^{3/1}$ । (Seeing is done by Devadatta.)

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[9] As भाव, the action itself, is denoted by तिङ्-प्रत्यय, the undenoted कर्ता should be told in the 3rd case. (Pāṇini-sūtra 2.3.18)

Topic VI

Conjugation in other लकारs

Since the main objectives so far have been covered by studying लट्-लकार, beginner students should defer studying this section and move onto the next section, सुबन्तs and विभक्ति-अर्थ. They should come back to this section after completing the section on declension of vowel-ending प्रातिपदिकs. It is recommended to study the Vowel Sandhi (अच्-सन्धिः) section of Volume 2 of this series before studying this section.

The basic concept of forming तिङन्त is the same throughout all the लकारs:

1) Modification of तिङ्-प्रत्यय
   - तिङ्-प्रत्ययs are modified according to लकार.
   - There is similarity in modification among the लकारs which have ट् at the end. i.e. लट्, लिट्, लुट्, लृट्, and लोट्. They are also known as टित्-लकारs.
   - There is similarity in modification among the लकारs which have ङ् at the end. i.e. लङ्, विधिलिङ्, आशीर्लिङ्, लुङ्, and लृङ्. They are also known as ङित्-लकारs.
   - Note that the last स् becomes ":", विसर्ग.
2) Modification of अङ्ग
   - For लट्, लोट्, लङ्, and विधिलिङ्, the modified forms of अङ्ग are common.
     - In active voice, the modification is done according to ten गणs of the धातु.
     - In passive voice, regardless of the गण, "य" is added to the अङ्ग without causing गुण.
   - For other लकारs (लिट्, लुट्, लृट्, आशीर्लिङ्, लुङ्, and लृङ्), the classification of ten गणs does not make any difference.
     - In passive voice, "य" is not added to the अङ्ग.
3) Combination of अङ्ग and तिङ्-प्रत्यय
   - The rules observed in combining अङ्ग and तिङ्-प्रत्यय are applied for all लकारs.

1. लिट् (Perfect Past Tense)

लिट् (Perfect Past Tense) is used to express an action in the past which the speaker did not see directly (परोक्षे).

Modification of तिङ्-प्रत्ययs in लिट्

तिङ्-प्रत्ययs modified for लिट्

	परस्मैपद [parasmaipada]			आत्मनेपद [ātmanepada]		
	Singular	Dual	Plural	Singular	Dual	Plural
3rd person	अ	अतुः	उः	ए	आते	इरे
2nd person	थ	अथुः	अ	से	आथे	ध्वे
1st person	अ	व	म	ए	वहे	महे

- In परस्मैपद, the प्रत्ययs are changed completely. Only some are modified in आत्मनेपद.
- If the धातु ends with आ, III/1 and I/1 of परस्मैपद are changed to औ. Thus वृद्धि-सन्धिः takes place between आ and औ, resulting in औ together. E.g., पपौ.

Modification of अङ्ग in लिट्

- द्वित्वम् (Duplication) of the धातु takes place when applicable.

  When द्वित्व takes place, an extra syllable similar to the धातु is observed before the धातु.

भू to be (1P) and अस् to be (2P) in लिट् (Perfect Past Tense) – कर्तरि प्रयोगः (Active Voice)

* अस् declines in the same manner as भू in लिट्.

वचनम् / पुरुषः	एकवचनम् (Singular)	द्विवचनम् (Dual)	बहुवचनम् (Plural)
प्रथमपुरुषः (3rd person)	बभूव III/1 He was	बभूवतुः III/2 Those two were	बभूवुः III/3 They were
मध्यमपुरुषः (2nd person)	बभूविथ II/1 You were	बभूवथुः II/2 You two were	बभूव II/3 You all were
उत्तमपुरुषः (1st person)	बभूव I/1 I was	बभूविव I/2 We two were	बभूविम I/3 We were

गमॢँ गतौ	गम् (1P) to go	जगाम (he went), जग्मतुः, जग्मुः ...
वचँ परिभाषणे	वच् (2P) to speak	उवाच (he spoke), ऊचुतुः, ऊचुः ...
प्रच्छँ ज्ञीप्सायाम्	प्रच्छ् (6P) to ask	पप्रच्छ (he asked), पप्रच्छुतुः, पप्रच्छुः ...
या प्रापणे	या (2P) to go	ययौ (he went), ययतुः, ययुः ...
दाण् दाने	दा (1P) to give	ददौ (he gave), ददतुः, ददुः ...
डुधाञ् धारणपोषणयोः	धा (3U) to put, to grant	दधौ (he granted), दधतुः, दधुः ...
ध्मा शब्दाग्निसँय्योगयोः	ध्मा (1P) to blow	दध्मौ (he blew), दध्मतुः, दध्मुः ...
शुभँ दीप्तौ	शुभ् (1A) to shine	शुशुभे (he shone), शुशुभाते, शुशुभिरे, शुशुभिषे, शुशुभाथे, शुशुभिध्वे, शुशुभे, शुशुभिवहे, शुशुभिमहे
डुलभँष् लाभे	लभ् (1A) to obtain	लेभे (he gained), लेभाते, लेभिरे …

<u>Assignment on Conjugation in लिट्</u>

- Observe the forms in 3rd person singular.
- Do the लिट् portion of Exercise #7 in the last part of this book.

2. लुट् (First Future Tense)

लुट् (First Future Tense) is used to express an action in the remote future, i.e., not of today. तिङन्तs in लुट् are rarely seen.

Modification of तिङ्-प्रत्ययs in लुट्

तिङ्-प्रत्ययs modified for लुट्

	परस्मैपद [parasmaipada]			आत्मनेपद [ātmanepada]		
	Singular	Dual	Plural	Singular	Dual	Plural
3rd person	ता	तारौ	तारः	ता	तारौ	तारः
2nd person	तासि	तास्थः	तास्थ	तासे	तासाथे	ताध्वे
1st person	तास्मि	तास्वः	तास्मः	ताहे	तास्वहे	तास्महे

- "तास्", an additional suffix to the धातु, is attached to तिङ्-प्रत्ययs in this chart.
- तिङ्-प्रत्ययs modified for लट् are used as a basis.
- The forms in प्रथमपुरुष are further modified, and they are the same for both पदs.

Modification of अङ्ग in लुट्

- If the धातु is marked "S" in धातुकोशः, इ is added before the additional suffix तास्.
- गुण takes place if applicable.

भू to be (1P) and अस् to be (2P) in लुट् (First Future Tense) – कर्तरि प्रयोगः (Active Voice)

* अस् declines in the same manner as भू in लुट्.

वचनम् / पुरुषः	एकवचनम् (Singular)	द्विवचनम् (Dual)	बहुवचनम् (Plural)
प्रथमपुरुषः (3rd person)	भविता III/1 He will be	भवितारौ III/2 Those two will be	भवितारः III/3 They will be
मध्यमपुरुषः (2nd person)	भवितासि II/1 You will be	भवितास्थः II/2 You two will be	भवितास्थ II/3 You all will be
उत्तमपुरुषः (1st person)	भवितास्मि I/1 I will be	भवितास्वः I/2 We two will be	भवितास्मः I/3 We will be

पठँ व्यक्तायां वाचि	पठ् (1PS) to study	पठिता (he will study), पठितारौ, पठितारः, पठितासि, ...
मुदँ हर्षे	मुद् (1AS) to rejoice	मोदिता (he will rejoice), मोदितारौ, मोदितारः, मोदितासे, मोदितासाथाम्, मोदिताध्वे, मोदिताहे, मोदितास्वहे, मोदितास्महे
जनीँ प्रादुर्भावे	जन् (4AS) to be born	जनिता (he will be born), जनितारौ, जनितारः, जनितासे, जनितासाथाम्, जनिताध्वे …

Assignment on Conjugation in लुट्

- Observe the elements in the forms. E.g., भव् + इ + तास् + मि, पठ् + इ + तास् + मि, etc.
- Do the लुट् portion of Exercise #7 in the last part of this book.

3. लृट् (Second Future Tense)

लृट् (Second Future Tense) is used to express an action in the future in general.

Modification of तिङ्-प्रत्ययs in लृट्

तिङ्-प्रत्ययs modified for लृट्

	परस्मैपद [parasmaipada]			आत्मनेपद [ātmanepada]		
	Singular	Dual	Plural	Singular	Dual	Plural
3rd person	स्यति	स्यतः	स्यन्ति	स्यते	स्येते	स्यन्ते
2nd person	स्यसि	स्यथः	स्यथ	स्यसे	स्येथे	स्यध्वे
1st person	स्यामि	स्यावः	स्यामः	स्ये	स्यावहे	स्यामहे

- "स्य", an additional suffix to the धातु is attached to तिङ्-प्रत्ययs in this chart.
- तिङ्-प्रत्ययs modified for लट् are used as a basis.

Modification of अङ्ग in लृट्

- If the धातु is marked "S" in धातुकोशः, इ is added before the additional suffix स्य. In this case, स्य becomes ष्य, together resulting in इष्य.
- गुण takes place if applicable.

भू to be (1P) and अस् to be (2P) in लृट् (Second Future Tense) – कर्तरि प्रयोगः (Active Voice)

* अस् declines in the same manner as भू in लृट्.

वचनम् / पुरुषः	एकवचनम् (Singular)	द्विवचनम् (Dual)	बहुवचनम् (Plural)
प्रथमपुरुषः (3rd person)	भविष्यति III/1 He will be	भविष्यतः III/2 Those two will be	भविष्यन्ति III/3 They will be
मध्यमपुरुषः (2nd person)	भविष्यसि II/1 You will be	भविष्यथः II/2 You two will be	भविष्यथ II/3 You all will be
उत्तमपुरुषः (1st person)	भविष्यामि I/1 I will be	भविष्यावः I/2 We two will be	भविष्यामः I/3 We will be

गम्लृँ गतौ	गम् (1P) to go	गमिष्यति (he will go), गमिष्यतः, गमिष्यन्ति ...
वदँ व्यक्तायां वाचि	वद् (1P) to say, to tell	वदिष्यति (he will say), वदिष्यतः, वदिष्यन्ति ...
दाण् दाने	दा (1P) to give	दास्यति (he will give), दास्यतः, दास्यन्ति ...
डुकृञ् करणे	कृ (8U) to do	करिष्यति (he will do), करिष्यतः, करिष्यन्ति ...
	/करिष्यते, करिष्येते, करिष्यन्ते, करिष्यसे, करिष्येथे, करिष्यध्वे, करिष्ये, करिष्यावहे, करिष्यामहे	
मुदँ हर्षे	मुद् (1A) to rejoice	मोदिष्यते (he will rejoice), मोदिष्येते, मोदिष्यन्ते …
डुलभँष् लाभे	लभ् (1A) to obtain	लप्स्यते (he will obtain), लप्स्येते, लप्स्यन्ते …
जनीँ प्रादुर्भावे	जन् (4A) to be born	जनिष्यते (he will be born), जनिष्येते, जनिष्यन्ते …

<u>Assignment on Conjugation in लृट्</u>

- Observe the elements in the forms and try to conjugate the above धातुs for yourself. E.g., भव् + इष्य + ति (For combining अङ्ग and तिङ्-प्रत्यय, the same rules are for लट् are applied.)
- Do the लृट् portion of Exercise #7 in the last part of this book.

4. लोट् (Imperative Mood)

लोट् (Imperative Mood) is used to express a command, wish, etc.

Modification of तिङ्-प्रत्ययs in लोट्

तिङ्-प्रत्ययs modified for लोट्

	परस्मैपद [parasmaipada]			आत्मनेपद [ātmanepada]		
	Singular	Dual	Plural	Singular	Dual	Plural
3rd person	तु	ताम्	अन्तु	ताम्	इताम्/आताम्	अन्ताम्/अताम्
2nd person	-/हि	तम्	त	स्व	इथाम्/आथाम्	ध्वम्
1st person	आनि	आव	आम	ऐ	आवहै	आमहै

In परस्मैपद,

- इ of III/1 and III/3 becomes उ.
- There will be no suffix for II/1 if the अङ्ग ends with अ. Otherwise, हि is the suffix.
- Others are like लङ्.
- For उत्तमपुरुष, आ is added before suffix.

In आत्मनेपद,

- The modified forms for लट् are used as the basis for further modifications.
- ए at the end becomes आम्.
- In उत्तमपुरुष, ए at the end becomes ऐ.
- For II/1 and II/3, the suffixes are स्व and ध्वम्, respectively.

Modification of अङ्ग in लोट्

- The formation of अङ्ग is the same as for लट् (present tense) in both कर्तरि and कर्मणि प्रयोगs.

भू सत्तायाम् – भू to be (1P) in लोट् (Imperative Mood) – कर्तरि प्रयोगः (Active Voice)

वचनम् / पुरुषः	एकवचनम् (Singular)	द्विवचनम् (Dual)	बहुवचनम् (Plural)
प्रथमपुरुषः (3rd person)	भवतु III/1 May he be	भवताम् III/2 May those two be	भवन्तु III/3 May they be
मध्यमपुरुषः (2nd person)	भव II/1 May you be	भवतम् II/2 May you two be	भवत II/3 May you all be
उत्तमपुरुषः (1st person)	भवानि I/1 May I be	भवाव I/2 May we two be	भवाम I/3 May we be

असँ भुवि	अस् (2P) to be	अस्तु, स्ताम्, सन्तु, एधि, स्तम्, स्त, असानि, असाव, असाम
गम्लृँ गतौ	गम् (1P) to go	गच्छतु (May he go), गच्छताम्, गच्छन्तु...
वदँ व्यक्तायां वाचि	वद् (1P) to say, to tell	वदतु, वदताम्, वदन्तु ...
पठँ व्यक्तायां वाचि	पठ् (1P) to study	पठतु, पठताम्, पठन्तु ...
दृशिँ प्रेक्षणे	दृश् (1P) to see	पश्यतु, पश्यताम्, पश्यन्तु ...
ष्ठा गतिनिवृत्तौ	स्था (1P) to stay	तिष्ठतु, तिष्ठताम्, तिष्ठन्तु...
स्मृ चिन्तायाम्	स्मृ (1P) to remember	स्मरतु, स्मरताम्, स्मरन्तु ...
णशँ अदर्शने	नश् (4P) to perish	नश्यतु, नश्यताम्, नश्यन्तु ...
सृजँ विसर्गे	सृज् (6P) to create	सृजतु, सृजताम्, सृजन्तु ...
डुकृञ् करणे	कृ (8U) to do	करोतु, कुरुताम्, कुर्वन्तु, कुरु, कुरुतम्, कुरुत, करवाणि, करवाव, करवाम /कुरुताम्, कुर्वाताम्, कुर्वताम्, कुरुष्व, कुर्वाथाम् कुरुध्वम्, करवै, करवावहै, करवामहै
मुदँ हर्षे	मुद् (1A) to rejoice	मोदताम्, मोदेताम्, मोदन्ताम्, मोदस्व, मोदेथाम्, मोदध्वम्, मोदै, मोदावहै, मोदामहै
रमुँ क्रीडायाम्	रम् (1A) to play, to rejoice	रमताम्, रमेताम्, रमन्ताम् ...
डुलभँष् लाभे	लभ् (1A) to obtain	लभताम्, लभेताम्, लभन्ताम् ...
जनीँ प्रादुर्भावे	जन् (4A) to be born	जायताम्, जायेताम्, जायन्ताम् ...
मनँ ज्ञाने	मन् (4A) to consider	मन्यताम्, मन्येताम्, मन्यन्ताम् ...

लोट् (Imperative Mood) – कर्मणि प्रयोगः (Passive Voice)

गम्लृँ गतौ	गम् (1P) to go	गम्यताम् (May it be reached), गम्येताम्, गम्यन्ताम्, गम्यस्व, गम्येथाम्, गम्यध्वम्, गम्यै, गम्यावहै, गम्यामहै
पठँ व्यक्तायां वाचि	पठ्(1P) to study	पठ्यताम्, पठ्येताम्, पठ्यन्ताम् ...
इषुँ इच्छायाम्	इष् (6P) to wish	इष्यताम्, इष्येताम्, इष्यन्ताम् ...
मुचॢँ मोक्षणे	मुच् (6U) to set free	मुच्यताम्, मुच्येताम्, मुच्यन्ताम् ...
ज्ञा अवबोधने	ज्ञा (9P) to know	ज्ञायताम्, ज्ञायेताम्, ज्ञायन्ताम् ...
शक्लृँ शक्तौ	शक् (5P) to be able	शक्यताम्, शक्येताम्, शक्यन्ताम् ...
ईक्षँ दर्शने	ईक्ष् (1A) to see	ईक्ष्यताम्, ईक्ष्येताम्, ईक्ष्यन्ताम् ...
डुलभँष् लाभे	लभ् (1A) to obtain	लभ्यताम्, लभ्येताम्, लभ्यन्ताम् ...
क्षमूँष् सहने	क्षम् (1A) to pardon	क्षम्यताम्, क्षम्येताम्, क्षम्यन्ताम् ...

Assignment on Conjugation in लोट्

- Observe the elements in the forms and try to conjugate the above धातुs for yourself.
- Do the लोट् portion of Exercise #7 in the last part of this book.

5. लङ् (Simple Past Tense)

लङ् (Simple Past Tense) is used to express an action in the past, but not of today.

Modification of तिङ्-प्रत्ययs in लङ्

तिङ्-प्रत्ययs modified for लङ्

This is the standard for लकारs with ङ् at the end (ङित्-लकार).

	परस्मैपद [parasmaipada]			आत्मनेपद [ātmanepada]		
	Singular	Dual	Plural	Singular	Dual	Plural
3rd person	त्	ताम्	अन्	त	आताम्	अन्त
2nd person	:	तम्	त	थाः	आथाम्	ध्वम्
1st person	अम्	व	म	इ	वहि	महि

In परस्मैपद,

- III/2, II/2, II/3, I/1 becomes ताम्, तम्, त, अम्, respectively.
- For others, इ and स् at the end disappear. For III/3, त् also disappears.

In आत्मनेपद,

- III/3 becomes अन्त.
- Others remain in the original forms.

Modification of अङ्ग in लङ्

- The formation of अङ्ग is the same as for लट् (present tense) in both कर्तरि and कर्मणि प्रयोगs.
- An augment "अ" is added before the धातु.
  E.g., अगच्छत् = गम् (1P) + लङ्/कर्तरि/III/1
  E.g., प्र + अनश्यत् = नश् (4P) + लङ्/कर्तरि/III/1
  Note that the augment comes before the धातु, not the उपसर्ग.
- If the धातु begins with vowel, "आ" is added and वृद्धि takes place with the beginning letter of the धातु.
  E.g., ऐक्षत = ईक्ष् (1A) + लङ्/कर्तरि/III/1 = आ + ईक्ष + त

भू सत्तायाम् – भू to be (1P) in लङ् (Simple Past Tense) – कर्तरि प्रयोगः (Active Voice)

वचनम् / पुरुषः	एकवचनम् (Singular)	द्विवचनम् (Dual)	बहुवचनम् (Plural)
प्रथमपुरुषः (3rd person)	अभवत् III/1 He was	अभवताम् III/2 Those two were	अभवन् III/3 They all were
मध्यमपुरुषः (2nd person)	अभवः II/1 You were	अभवतम् II/2 You two were	अभवत II/3 You all were
उत्तमपुरुषः (1st person)	अभवम् I/1 I was	अभवाव I/2 We two were	अभवाम I/3 We all were

असुँ भुवि – अस् to be (2P) in लङ् (Simple Past Tense) – कर्तरि प्रयोगः (Active Voice)

वचनम् / पुरुषः	एकवचनम् (Singular)	द्विवचनम् (Dual)	बहुवचनम् (Plural)
प्रथमपुरुषः (3rd person)	आसीत् III/1 He was	आस्ताम् III/2 Those two were	आसन् III/3 They all were
मध्यमपुरुषः (2nd person)	आसीः II/1 You were	आस्तम् II/2 You two were	आस्त II/3 You all were
उत्तमपुरुषः (1st person)	आसम् I/1 I was	आस्व I/2 We two were	आस्म I/3 We all were

गम्लृँ गतौ　गम् (1P) to go　अगच्छत् (he went), अगच्छताम्, अगच्छन्...

वदँ व्यक्तायां वाचि　वद् (1P) to say　अवदत् (he said), अवदताम्, अवदन् ...

दृशिँ प्रेक्षणे　दृश् (1P) to see　अपश्यत् (he saw), अपश्यताम्, अपश्यन् ...

ष्ठा गतिनिवृत्तौ　स्था (1P) to stay　अतिष्ठत्, अतिष्ठताम्, अतिष्ठन्...

णशँ अदर्शने　नश् (4P) to perish　अनश्यत्, अनश्यताम्, अनश्यन् ...

सृजँ विसर्गे　सृज् (6P) to create　असृजत्, असृजताम्,असृजन् ...

डुकृञ् करणे　कृ (8U) to do　अकरोत्, अकुरुताम्, अकुर्वन्, अकरोः, अकुरुतम्, अकुरुत, अकरवम्, अकुर्व, अकुर्म /अकुरुत, अकुर्वाताम्,अकुर्वत, अकुर्थाः, अकुर्वाथाम् अकुरुध्वम्, अकुर्वि, अकुर्वहि, अकुर्महि

ईक्षँ दर्शने　ईक्ष् (1A) to see　ऐक्षत, ऐक्षेताम्, ऐक्षन्त, ऐक्षथाः, ऐक्षेथाम्, ऐक्षध्वम्, ऐक्षे, ऐक्षवहि, ऐक्षमहि

मुदँ हर्षे	मुद् (1A) to rejoice	अमोदत, अमोदेताम्, अमोदन्त …
जनीँ प्रादुर्भावे	जन् (4A) to be born	अजायत, अजायेताम्, अजायन्त …

लङ् (Simple past tense) – कर्मणि प्रयोगः (Passive Voice)

गम्लृँ गतौ	गम् (1P) to go	अगम्यत (It has been reached), अगम्येताम्, अगम्यन्त ...
पठँ व्यक्तायां वाचि	पठ् (1P) to study	अपठ्यत (It has been studied), अपठ्येताम्, अपठ्यन्त ...
दृशिँ प्रेक्षणे	दृश् (1P) to see	अदृश्यत, अदृश्येताम्, अदृश्यन्त ...
ईक्षँ दर्शने	ईक्ष् (1A) to see	ऐक्ष्यत, ऐक्ष्येताम्, ऐक्ष्यन्त ...
मनँ ज्ञाने	मन् (4A) to consider	अमन्यत, अमन्येताम्, अमन्यन्त ...

Assignment on Conjugation in लङ्

- Observe the elements in the forms and try to conjugate the above धातुs for yourself.
- Do the लङ् portion of Exercise #7 in the last part of this book.

6. विधिलिङ् (Potential Mood)

विधिलिङ् (Potential Mood) is used to express a command, wish, etc., and also is used in making a conditional or hypothetical sentence. E.g., यः ईश्वरं स्मरेत् तस्य शान्तिः स्यात्। (If one remembers Īśvara, there will be happiness for him.)

Modification of तिङ्-प्रत्ययs in विधिलिङ्

तिङ्-प्रत्ययs modified for विधिलिङ्

	परस्मैपद [parasmaipada]			आत्मनेपद [ātmanepada]		
	Singular	Dual	Plural	Singular	Dual	Plural
3rd person	इत्/यात्	इताम्/याताम्	इयुः/युः	ईत	ईयाताम्	ईरन्
2nd person	इः/याः	इतम्/यातम्	इत/यात	ईथास्	ईयाथाम्	ईध्वम्
1st person	इयम्/याम्	इव/याव	इम/याम	ईय	ईवहि	ईमहि

- The standard प्रत्ययs for ङित् are used as a basis.

In परस्मैपद,

- या is attached before the प्रत्ययs.
- III/3 becomes युस्.
- If the अङ्ग is ending with अ, the या is replaced by इय्. The य् is elided when प्रत्यय starts with consonant. The अ at the end of अङ्ग and इ of इय् together becomes ए by गुण-सन्धिः.

In आत्मनेपद,

- III/3 and I/1 are replaced by रन् and अ, respectively.
- ईय् is attached. The य् at the end is elided when प्रत्यय starts with consonant.

Modification of अङ्ग in विधिलिङ्

- The formation of अङ्ग is the same as for लट् (present tense) in both कर्तरि and कर्मणि प्रयोगs.

भू सत्तायाम् – भू to be (1P) in विधिलिङ् (Potential Mood) – कर्तरि प्रयोगः (Active Voice)

वचनम् / पुरुषः	एकवचनम् (Singular)	द्विवचनम् (Dual)	बहुवचनम् (Plural)
प्रथमपुरुषः (3rd person)	भवेत् III/1 May he be	भवेताम् III/2 May those two be	भवेयुः III/3 May they be
मध्यमपुरुषः (2nd person)	भवेः II/1 May you be	भवेतम् II/2 May you two be	भवेत II/3 May you all be
उत्तमपुरुषः (1st person)	भवेयम् I/1 May I be	भवेव I/2 May we two be	भवेम I/3 May we be

गम्लृँ गतौ	गम् (1P) to go	गच्छेत् (May one go), गच्छेताम्, गच्छेयुः...
पठँ व्यक्तायां वाचि	पठ् (1P) to study	पठेत् (May one study), पठेताम्, पठेयुः...
दृशिँर् प्रेक्षणे	दृश् (1P) to see	पश्येत्, पश्येताम्, पश्येयुः ...
स्मृ चिन्तायाम्	स्मृ (1P) to remember	स्मरेत्, स्मरेताम्, स्मरेयुः ...
ध्यै चिन्तायाम्	ध्यै (1P) to contemplate	ध्यायेत्, ध्यायेताम्, ध्यायेयुः ...
णशँ अदर्शने	नश् (4P) to perish	नश्येत्, नश्येताम्, नश्येयुः ...
सृजँ विसर्गे	सृज् (6P) to create	सृजेत्, सृजेताम्, सृजेयुः ...

असुँ भुवि – अस् to be (2P) in विधिलिङ् (Potential Mood) – कर्तरि प्रयोगः (Active Voice)

वचनम् / पुरुषः	एकवचनम् (Singular)	द्विवचनम् (Dual)	बहुवचनम् (Plural)
प्रथमपुरुषः (3rd person)	स्यात् III/1 May he be	स्याताम् III/2 May those two be	स्युः III/3 May they be
मध्यमपुरुषः (2nd person)	स्याः II/1 May you be	स्यातम् II/2 May you two be	स्यात II/3 May you all be
उत्तमपुरुषः (1st person)	स्याम् I/1 May I be	स्याव I/2 May we two be	स्याम I/3 May we be

आपॢँ व्याप्तौ आप् (5P) to pervade आप्नुयात्, आप्नुयाताम्, आप्नुयुः ..

ज्ञा अवबोधने ज्ञा (9P) to know जानीयात्, जानीयाताम्, जानीयुः,

डुकृञ् करणे कृ (8U) to do कुर्यात्, कुर्याताम्, कुर्युः, कुर्याः, कुर्यातम्, कुर्यात, कुर्याम्, कुर्याव, कुर्याम

/कुर्वीत, कुर्वीयाताम् कुर्वीरन्, कुर्वीथाः, कुर्वीयाथाम्, कुर्वीध्वम्, कुर्वीय, कुर्वीवहि, कुर्वीमहि

वृतुँ वर्तने वृत् (1A) to be वर्तेत, वर्तेयाताम्, वर्तेरन्, वर्तेथाः, वर्तेयाथाम्, वर्तेध्वम्, वर्तेय, वर्तेवहि, वर्तेमहि

डुलभँष् लाभे लभ् (1A) to obtain लभेत, लभेयाताम्, लभेरन्, लभेथाः, लभेयाथाम्, लभेरन्, लभेय, लभेवहि, लभेमहि

रमुँ क्रीडायाम् रम् (1A) to rejoice रमेत, रमेयाताम्, रमेरन् ...

मुदँ हर्षे मुद् (1A) to rejoice मोदेत, मोदेयाताम्, मोदेरन् ...

जनीँ प्रादुर्भावे जन् (4A) to be born जायेत, जायेयाताम्, जायेरन् ...

मनँ ज्ञाने मन् (4A) to consider मन्येत, मन्येयाताम्, मन्येरन् ...

विधिलिङ् (Potential mood) – कर्मणि प्रयोगः (Passive Voice)

गम्लृँ गतौ गम् (1P) to go गम्येत (May it be reached), गम्येयाताम्, गम्येरन्,

गम्येथाः, गम्येयाथाम्, गम्येध्वम्, गम्येय, गम्येवहि, गम्येमहि

दृशिँर् प्रेक्षणे दृश् (1P) to see दृश्येत, दृश्येयाताम्, दृश्येरन् ...

डुलभँष् लाभे लभ् (1A) to obtain लभ्येत, लभ्येयाताम्, लभ्येरन् ...

Assignment on Conjugation in विधिलिङ्

- Observe the elements in the forms and try to conjugate the above धातुs for yourself.
- Do the विधिलिङ् portion of Exercise #7 in the last part of this book.

7. आशीर्लिङ् (Benedictive Mood)

आशीर्लिङ् (Benedictive Mood) is used to express a wish or blessing.

Modification of तिङ्-प्रत्ययs in आशीर्लिङ्

तिङ्-प्रत्ययs modified for आशीर्लिङ्

	परस्मैपद [parasmaipada]			आत्मनेपद [ātmanepada]		
	Singular	Dual	Plural	Singular	Dual	Plural
3rd person	यात्	यास्ताम्	यासुः	सीष्ट	सीयास्ताम्	सीरन्
2nd person	याः	यास्तम्	यास्त	सीष्ठाः	सीयास्थाम्	सीध्वम्
1st person	यासम्	यास्व	यास्म	सीय	सीवहि	सीमहि

- The standard प्रत्ययs for ङित् are used as a basis.

In परस्मैपद,

- III/3 becomes उस्.
- यास् is attached before the प्रत्ययs.
- The स् of यास् is elided before III/1 and II/1.

In आत्मनेपद,

- III/3 and I/1 are replaced by रन् and अ, respectively.
- स् is attached before त् and थ् of प्रत्ययs
- सीय् is attached. The य् at the end is elided when the प्रत्यय starts with a consonant.

Modification of अङ्ग in आशीर्लिङ्

- गुण does not take place in परस्मैपद. In आत्मनेपद, गुण takes place if applicable.

भू to be (1P) and अस् to be (2P) in आशीर्लिङ् (Benedictive Mood) – कर्तरि प्रयोगः (Active Voice)

* अस् declines in the same manner as भू in आशीर्लिङ्.

वचनम् / पुरुषः	एकवचनम् (Singular)	द्विवचनम् (Dual)	बहुवचनम् (Plural)
प्रथमपुरुषः (3rd person)	भूयात् III/1 May he be	भूयास्ताम् III/2 May those two be	भूयासुः III/3 May they be
मध्यमपुरुषः (2nd person)	भूयाः II/1 May you be	भूयास्तम् II/2 May you two be	भूयास्त II/3 May you all be
उत्तमपुरुषः (1st person)	भूयासम् I/1 May I be	भूयास्व I/2 May we two be	भूयास्म I/3 May we be

गम्लृँ गतौ गम् (1P) to go गम्यात् (May one reach), गम्यास्ताम्, गम्यासुः ...

एधँ वृद्धौ एध् (1A) to grow एधिषीष्ट, एधिषीयास्ताम्, एधिषीरन्,
एधिषीष्ठाः, एधिषीयास्थाम्, एधिषीध्वम्, एधिषीय, एधिषीवहि, एधिषीमहि

Assignment on Conjugation in आशीर्लिङ्

- Do the आशीर्लिङ् portion of Exercise #7 in the last part of this book.

8. लुङ् (General Past Tense)

लुङ् (General Past Tense) is used to express an action in the general past.

Modification of तिङ्-प्रत्ययs in लुङ्

तिङ्-प्रत्ययs modified for लुङ्

The standard प्रत्ययs for ङित् are used.

	परस्मैपद [parasmaipada]			आत्मनेपद [ātmanepada]		
	Singular	Dual	Plural	Singular	Dual	Plural
3rd person	त्	ताम्	अन्/उस्	त	आताम्	अन्त
2nd person	:	तम्	त	थाः	आथाम्	ध्वम्
1st person	अम्	व	म	इ	वहि	महि

- The standard प्रत्ययs for ङित् are used as a basis.
- To these standard forms, there are many changes according to धातु. This is well explained through Pāṇini-sūtras.

Modification of अङ्ग in लुङ्

- According to धातु, extra suffix स्, स, or अ is added.
- Like for लङ्, an augment "अ/आ" is added before the अङ्ग.

भू to be (1P) and अस् to be (2P) in लुङ् (General Past Tense) – कर्तरि प्रयोगः (Active Voice)

* अस् declines in the same manner as भू in लुङ्.

वचनम् / पुरुषः	एकवचनम् (Singular)	द्विवचनम् (Dual)	बहुवचनम् (Plural)
प्रथमपुरुषः (3rd person)	अभूत् III/1 He was	अभूताम् III/2 Those two were	अभूवन् III/3 They all were
मध्यमपुरुषः (2nd person)	अभूः II/1 You were	अभूतम् II/2 You two were	अभूत II/3 You all were
उत्तमपुरुषः (1st person)	अभूवम् I/1 I was	अभूव I/2 We two were	अभूम I/3 We all were

वदँ व्यक्तायां वाचि	वद् (1P) to say, to tell	अवादीत् (He said), वादिष्टाम्,वादिषुः, अवादीः, अवादिष्टम्, अवादिष्ट, अवादिषम्, अवादिष्व, अवादिष्म
दीपीँ दीप्तौ	दीप् (4A) to shine	अदीपि/अदीपिष्ट, अदीपिषाताम्, अदीपिषत, अदीपिष्ठाः, अदीपिषाथाम्, अदीपिढ्वम्, अदीपिषि, अदीपिष्वहि, अदीपिष्महि

Note: when used with मा, a word indidicating prohibition, a verb in लुङ् does not convey the sense of past. It simply conveys "Do not do …". In this case, the augment अ/आ is not attached. E.g., मा भूः। Do not be.

<u>Assignment on Conjugation in लुङ्</u>

- Do the लुङ् portion of Exercise #7 in the last part of this book.

9. लृङ् (Conditional Mood)

लृङ् (Conditional Mood) is used to express a condition. तिङन्तs in लृङ् are rarely seen.

Modification of तिङ्-प्रत्ययs in लृङ्

तिङ्-प्रत्ययs modified for लृङ्

	परस्मैपद [parasmaipada]			आत्मनेपद [ātmanepada]		
	Singular	Dual	Plural	Singular	Dual	Plural
3rd person	स्यत्	स्यताम्	स्यन्	स्यत	स्येताम्	स्यन्त
2nd person	स्यः	स्यतम्	स्यत	स्यथाः	स्येथाम्	स्यध्वम्
1st person	स्यम्	स्याव	स्याम	स्ये	स्यावहि	स्यामहि

- The standard प्रत्ययs for ङित् are used as a basis.
- "स्य", an additional suffix to the धातु, is attached to तिङ्-प्रत्ययs in this chart.

Modification of अङ्ग in लृङ्

- If the धातु is marked "S" in धातुकोशः, इ is added before स्य, the additional suffix. In this case, स्य becomes ष्य, together resulting in इष्य.
- गुण takes place if applicable.
- Like for लङ्, an augment "अ/आ" is added before the अङ्ग.

भू to be (1P) and अस् to be (2P) in लृङ् (Conditional Mood) – कर्तरि प्रयोगः (Active Voice)

* अस् declines in the same manner as भू in लृङ्.

वचनम् / पुरुषः	एकवचनम् (Singular)	द्विवचनम् (Dual)	बहुवचनम् (Plural)
प्रथमपुरुषः (3rd person)	अभविष्यत् III/1 He could be	अभविष्यताम् III/2 Those two could be	अभविष्यन् III/3 They all could be
मध्यमपुरुषः (2nd person)	अभविष्यः II/1 You could be	अभविष्यतम् II/2 You two could be	अभविष्यत II/3 You all could be
उत्तमपुरुषः (1st person)	अभविष्यम् I/1 I could be	अभविष्याव I/2 We two could be	अभविष्याम I/3 We all could be

डुकृञ् करणे कृ (8U) to do अकरिष्यत् (He could have done), अकरिष्यताम्, अकरिष्यन् …
/अकरिष्यत, अकरिष्येताम्, अकरिष्यन्त,
अकरिष्यथाः, अकरिष्येथाम्, अकरिष्यध्वम्, अकरिष्ये, अकरिष्यावहि, अकरिष्यामहि

Examples:

सुवृष्टिः $^{1/1}$ चेत् ^{0} अभविष्यत् $^{III/1}$ तदा ^{0} सुभिक्षम् $^{1/1}$ अभविष्यत् $^{III/1}$।

If there were a good rain, then it could have been plenty of food.

यदि एतद् विवक्षितम् अभविष्यत्, सः तत् अवक्ष्यत् ।

If this was intended, he would have said that.

Topic VII

The Concept of Nouns (सुबन्तम् [subantam])

1. What is noun (सुबन्तम् [subantam])?

As seen so far, there are only two types of words in Sanskrit language: verb (तिङन्तं पदम्), that which ends (अन्त) with verbal suffix (तिङ्), and noun (सुबन्तं पदम्), that which ends with nominal suffix (सुप्).

In a sentence in Sanskrit, there has to be one verb, either written or implied. All other words are nouns. All these nouns are connected to the verb, either directly or indirectly.

A noun conveys a thing or person and how it is connected to the verb in the sentence.

2. Constituents of noun (सुबन्तम् [subantam])

The literal meaning of सुबन्तम् is that which ends with सुप् [sup].

सुप् is a type of प्रत्ययः (suffix), which can be called *nominal suffix*.

सुबन्तम् consists of two elements:

Noun (सुबन्तम् [subantam])
= Nominal base (प्रातिपदिकम् [prātipadikam]) + Nominal suffix (सुप्-प्रत्ययः [sup-pratyayaḥ])

A प्रातिपदिकम् [prātipadikam] indicates a thing or a person. सुप्-प्रत्ययः [sup-pratyayaḥ] indicates how that thing or person is connected to the verb in a sentence.

By suffixing different nominal suffixes (सुप्-प्रत्ययs) to a प्रातिपदिकम्, according to the relationship to the verb and the number, different forms of nouns (सुबन्तs) are produced. This is what we call "<u>declension of noun</u>".

Observe how a noun is declined from a single प्रातिपदिक into twenty-one different forms by suffixing twenty-one different suffixes according to seven types of cases and three numbers.

प्रातिपदिकम् (nominal base)

राम [rāma]

+

सुप्प्रत्ययः (nominal suffixes)

Num. / Case	Sing-ular	Dual	Plu-ral
1st case	सुँ	औ	जस्
2nd case	अम्	औट्	शस्
3rd case	टा	भ्याम्	भिस्
4th case	ङे	भ्याम्	भ्यस्
5th case	ङसिँ	भ्याम्	भ्यस्
6th case	ङस्	ओस्	आम्
7th case	ङि	ओस्	सुप्

=

सुबन्तम् (nouns)

Num. / Case	Sing-ular	Dual	Plural
1st case	रामः	रामौ	रामाः
2nd case	रामम्	रामौ	रामान्
3rd case	रामेण	रामाभ्याम्	रामैः
4th case	रामाय	रामाभ्याम्	रामेभ्यः
5th case	रामात्	रामाभ्याम्	रामेभ्यः
6th case	रामस्य	रामयोः	रामाणाम्
7th case	रामे	रामयोः	रामेषु

That which immediately precedes the suffix is called अङ्ग [aṅga]. So, when a सुप्-प्रत्यय [sup-pratyaya] is suffixed to a प्रातिपदिक, the प्रातिपदिक is given the status of अङ्ग. It is the अङ्ग which then undergoes any necessary modifications based on the सुप्-प्रत्यय. सुप्-प्रत्ययs also undergo some changes based on gender and ending-letter of the प्रातिपदिक.

राम (प्रातिपदिकम्)	This is original प्रातिपदिक by itself.
राम + ङे (अङ्गम्) (प्रत्ययः)	A सुप्-प्रत्यय is suffixed. Then प्रातिपदिक gains the status of अङ्ग.
राम + य	सुप्-प्रत्यय is modified according to gender and ending of प्रातिपदिक.
रामा + य	अङ्ग is modified according to सुप्-प्रत्यय.

3. Classification of प्रातिपदिक [prātipadika]

प्रातिपदिकs are classified in two ways:

i. Gender (masculine, feminine, and neuter)
ii. Ending letter of प्रातिपदिक

This two-fold classification is the factor which makes the difference in declension among different प्रातिपदिकs.

i. Genders

In Sanskrit language, there are three genders for nouns.

1. Masculine (पुं-लिङ्गः [puṃ-liṅgaḥ])
2. Feminine (स्त्री-लिङ्गः [strī-liṅgaḥ])
3. Neuter (नपुंसक-लिङ्गः [napuṃsaka-liṅgaḥ])

Every प्रातिपदिक has one of the genders in two ways:

A. Some प्रातिपदिकs intrinsically have their own gender.
B. Some प्रातिपदिकs are adjective/qualifier. Then the gender of the qualified is given to the प्रातिपदिक.

A. प्रातिपदिकs which have genders intrinsically.

- Gender is just given to a प्रातिपदिक in the language.

  E.g., वृक्ष (tree) is a masculine प्रातिपदिक.

  E.g., माला (garland) is a feminine प्रातिपदिक.

  E.g., फल (fruit) is a neuter प्रातिपदिक.

  E.g., देह (body) is a masculine प्रातिपदिक.

  E.g., तनू (body) is a feminine प्रातिपदिक.

  E.g., शरीर (body) is a neuter प्रातिपदिक.

- The gender of प्रातिपदिक and the actual gender of the meaning of the प्रातिपदिक do not have to match.

  E.g., दार (wife) is a masculine प्रातिपदिक.

E.g., देवता (deity) is a feminine प्रातिपदिक.

- Gender can be decided by how the प्रातिपदिक was derived.

  E.g., ज्ञान, दान, साधन, करण are neuter प्रातिपदिकs.

  E.g., तत्त्व, मुमुक्षुत्व, वैराग्य, ऐक्य are neuter प्रातिपदिकs.

  E.g., शक्ति, प्रकृति, मुक्ति, भक्ति are feminine प्रातिपदिकs.

- One प्रातिपदिक can have more than one gender.

  E.g., इषु (arrow) is a masculine and feminine प्रातिपदिक.

- One प्रातिपदिक can have more than one meaning, and according to the meaning, the gender may differ.

  E.g., मित्र in the sense of friend is a neuter प्रातिपदिक.

  E.g., मित्र in the sense of the Sun God is a masculine प्रातिपदिक.

B. प्रातिपदिकs which do not have gender of their own

- Gender is given to a प्रातिपदिक by another word which is qualified by the प्रातिपदिक.

  E.g., When दीर्घ (tall) is qualifying वृक्ष (tree, masculine), it is used as masculine.

  दीर्घः वृक्षः (a tall tree)

  E.g., When शुक्ल (white) is qualifying माला (garland, feminine), it is used as feminine.[10]

  शुक्ला माला (a white garland)

  E.g., When पतित (fallen) is qualifying फल (fruit, neuter), it is used as neuter.

  फलं पतितम् (a fruit is fallen.)

ii. Ending letters

Ending letter is as important as gender in terms of how प्रातिपदिक declines.

For some प्रातिपदिकs, the manner of declension is not only influenced by the last letter, but also by the last two letters, or how the word was derived.

[10] If applicable, a feminine suffix (स्त्रीप्रत्ययः) such as आ or ई is suffixed.

<u>Distinguishing प्रातिपदिक by gender and ending letter</u>

Conventionally, letters in Sanskrit are named by adding "कार" at the end.

E.g., अ is called अकार. आ is called आकार.

E.g., स् is called सकार. न् is called नकार. (अ is added after the consonant, before "कार", for the purpose of pronunciation.)

प्रातिपदिकs are given conventional names according to the two ways of classification (gender and ending letter).

E.g., राम is अ-ending masculine प्रातिपदिक (अकार-अन्त-पुंलिङ्ग-प्रातिपदिकम्).

E.g., माला is आ-ending feminine प्रातिपदिक (आकार-अन्त-स्त्रीलिङ्ग-प्रातिपदिकम्).

E.g., वाच् is च्-ending feminine प्रातिपदिक (चकार-अन्त-स्त्रीलिङ्ग-प्रातिपदिकम्).

E.g., मनस् is स्-ending neuter प्रातिपदिक (सकार-अन्त-नपुंसकलिङ्ग-प्रातिपदिकम्).

Some प्रातिपदिकs have to be identified by the last few letters because of differences in declension.

E.g., आत्मन् is अन्-ending masculine प्रातिपदिक (अन्-अन्त-पुंलिङ्ग-प्रातिपदिकम्).

E.g., योगिन् is इन्-ending masculine प्रातिपदिक (इन्-अन्त-पुंलिङ्ग-प्रातिपदिकम्).

Some प्रातिपदिकs have to be identified by how the प्रातिपदिकs are derived because of differences in declension.

E.g., भगवत् is मतुँप्-suffix-ending masculine प्रातिपदिक (मतुँ-अन्त-पुंलिङ्ग-प्रातिपदिकम्).

E.g., पचत् is शतृँ-suffix-ending masculine प्रातिपदिक (शतृँ-अन्त-पुंलिङ्ग-प्रातिपदिकम्).

More basic categorization of प्रातिपदिकs is:

- Vowel-ending (अजन्त [ajanta]) [11], that which ends (अन्त) with vowel (अच्)
- Consonant-ending (हलन्त [halanta]), that which ends (अन्त) with consonant (हल्)

[11] Refer माहेश्वरसूत्राणि in Volume 2 for अच्, abbreviation of vowels. Also, refer Pāṇini-sūtra 8.2.39 in हल्-सन्धिः in Volume 2 for how च् of अच् changes into ज् in अजन्त.

4. Nominal suffix (सुप्-प्रत्ययः [sup-pratyayaḥ])

सुप्-प्रत्ययs indicate two things.

i. Case (विभक्तिः [vibhaktiḥ])

There are seven cases (विभक्तिs) from 1st to 7th, whose meanings (विभक्ति-अर्थाः) will be studied in the next topic.

ii. Number (वचनम् [vacanam])

There are three numbers (वचनs): singular (एक-वचनम्), dual (द्वि-वचनम्), and plural (बहु-वचनम्).

By these two factors (case and number), every suffix of twenty-one सुप्-प्रत्ययs is unique, as seen in the chart below.

Number / Case	Singular	Dual	Plural
1st case	सुँ [su]	औ [au]	जस् [jas]
2nd case	अम् [am]	औट् [auṭ]	शस् [śas]
3rd case	टा [ṭā]	भ्याम् [bhyām]	भिस् [bhis]
4th case	ङे [ṅe]	भ्याम् [bhyām]	भ्यस् [bhyas]
5th case	ङसिँ [ṅasi]	भ्याम् [bhyām]	भ्यस् [bhyas]
6th case	ङस् [ṅas]	ओस् [os]	आम् [ām]
7th case	ङि [ṅi]	ओस् [os]	सुप् [sup]

सुप्-प्रत्ययs are suffixed to प्रातिपदिक to convey:

i. The role which the प्रातिपदिक plays in the sentence by case (विभक्तिः)

ii. The number of प्रातिपदिक by number (वचनम्)

5. Objectives of learning सुबन्तम्

The objectives are to be able to:

1) Identify प्रातिपदिक, विभक्ति and वचन

The सुबन्तं पदम् will be marked in the format of:

सुबन्तम् = प्रातिपदिकम् + सुप् (विभक्तिः / वचनम्)

E.g., रामाय = राम (Rāma) + 4th case/Singular

= राम + 4/1

2) Determine the meaning of विभक्ति (विभक्ति-अर्थ) and connect in the sentence.

This can be done by fulfilling आकाङ्क्षा in the form of asking and answering questions. This method is explained by the example below.

For example, in the sentence "रामः सीतया सह पुष्पाणि पश्यति ।"

1) Locate the तिङन्तपद first and mark it. पश्यति दृश् (1P) to see + लट्/कर्तरि/III/1
2) Mark all the सुबन्तपद्s - "रामः $^{1/1}$ सीतया $^{3/1}$ सह ^{0} पुष्पाणि $^{2/3}$ पश्यति $^{III/1}$ ।"
3) Ask questions to find out कारक and non-कारक by asking questions and finding विभक्ति-अर्थ of the सुबन्तपद्s.

Q: <u>Who</u> sees? (कः $^{1/1}$ पश्यति?) – Look for 1st case since the तिङन्त is in कर्तरि प्रयोगः.
A: <u>रामः $^{1/1}$</u> पश्यति – Of the word रामः, प्रातिपदिक is राम, which is अकारान्त-पुंलिङ्गशब्दः in कर्तरि प्रथमा to पश्यति, in singular (1/1).

Q: <u>What</u> does he see? (कानि $^{2/3}$ पश्यति?) – Look for 2nd case since in कर्तरि प्रयोगः undenoted कर्म is told in 2nd case.
A: <u>पुष्पाणि $^{2/3}$</u> पश्यति – Of the word पुष्पाणि, प्रातिपदिक is पुष्प, which is अकारान्त-नपुंसकलिङ्गशब्दः, in कर्मणि द्वितीया to पश्यति, in plural (2/3)

Q: <u>With whom</u> does he see? (कया $^{3/1}$ सह पश्यति?) – Look for 3rd case since a word connected to सह (together) is told in 3rd case.
A: <u>सीतया $^{3/1}$ सह ^{0}</u> पश्यति – Of the word सीतया, प्रातिपदिक is सीता, which is आकारान्त-स्त्रीलिङ्गशब्दः, in सह तृतीया in singular (3/1); सह is अव्ययम् (0).

Topic VIII
Meanings of case endings
(विभक्त्यर्थाः [vibhaktyarthāḥ])

This section will be well comprehended when studied along with the next topics on declension.

Basic concepts of विभक्तिः [vibhaktiḥ] (case ending)

In Sanskrit language, every noun ends with a nominal suffix (सुप्-प्रत्ययः [sup-pratyayaḥ]).

Nominal suffixes (सुप्-प्रत्ययs) are twenty-one in number and they are divided into seven cases (विभक्तिs [vibhakti]s) and three numbers, as seen in the chart below.

विभक्तिः literally means "division". The सुप्-प्रत्ययs are divided into seven, and each division is called "प्रथमा विभक्तिः (1st division)", "द्वितीया विभक्तिः (2nd division)", and so on.

विभक्ति (Division) of सुप्-प्रत्ययs (nominal suffixes)

Number / विभक्तिः (division)	Singular	Dual	Plural
प्रथमा [prathamā] (1st)	सुँ	औ	जस्
द्वितीया [dvitīyā] (2nd)	अम्	औट्	शस्
तृतीया [tṛtīyā] (3rd)	टा	भ्याम्	भिस्
चतुर्थी [caturthī] (4th)	ङे	भ्याम्	भ्यस्
पञ्चमी [pañcamī] (5th)	ङसिँ	भ्याम्	भ्यस्
षष्ठी [ṣaṣṭhī] (6th)	ङस्	ओस्	आम्
सप्तमी [saptamī] (7th)	ङि	ओस्	सुप्

Each विभक्ति conveys different meanings. The meaning (अर्थ [artha]) of विभक्ति is called विभक्त्यर्थ [vibhaktyartha]. A विभक्त्यर्थ expresses the role of प्रातिपदिक played in the sentence.

The seven विभक्तिs are employed to convey two things:

A. <u>कारक (factors of action)</u>

When a विभक्ति is conveying कारक [kāraka], it is called कारक-विभक्तिः.

Refer back to the topic of कारक, if necessary.

B. <u>Things other than कारक (non-कारक)</u>

When a विभक्ति is conveying things other than कारक, it is called non-कारक-विभक्तिः.

विभक्तिs are called by different names as seen in the chart below. To avoid the possible confusion caused by mixing up कारक and विभक्ति, in this book we refer to the विभक्ति by the numerical names (1, प्रथमा, or 1st case) rather than the other names (nominative, etc.), which are also associated with कारक.

Different names for विभक्तिs

विभक्तिः	Case	English term
प्रथमा विभक्तिः	1st case	Nominative
द्वितीया विभक्तिः	2nd case	Accusative
तृतीया विभक्तिः	3rd case	Instrumental
चतुर्थी विभक्तिः	4th case	Dative
पञ्चमी विभक्तिः	5th case	Ablative
षष्ठी विभक्तिः	6th case	Genitive
सप्तमी विभक्तिः	7th case	Locative

1. प्रथमा विभक्तिः (First Case)

1^{st} case is employed to express:

A. कारक-विभक्तिः

- कर्ता (agent) of a तिङन्त (verb) in कर्तरि प्रयोग (active voice)
- The 1^{st} case which is in the sense of कर्ता is called **कर्तरि प्रथमा [kartari prathamā]**

E.g., देवदत्तः $^{1/1}$ पश्यति $^{III/1}$ । (Devadatta sees.)

- The verb is in कर्तरि प्रयोग (active voice).
- With reference to the action of the verb, देवदत्त is कर्ता.
- Thus देवदत्त is in the 1^{st} case.

- कर्म (object) in कर्मणि प्रयोग (passive voice)
- The 1^{st} case which is in the sense of कर्म is called **कर्मणि प्रथमा [karmaṇi prathamā]**

E.g., गजाः $^{1/3}$ दृश्यन्ते $^{III/3}$ । (The elephants are seen.)

- The verb is in कर्मणि प्रयोग (passive voice).
- With reference to the action of the verb, गज is कर्म.
- Thus गज is in the 1^{st} case.

B. Non-कारक-विभक्तिः

- Address to get the attention of the listener (सम्बोधनम् [sambodhanam])

E.g., हे ^{0} राम $^{S/1}$ माम् $^{2/1}$ पाहि $^{II/1}$ । (Oh Rāma! protect me.)

E.g., हे ^{0} देवाः $^{S/3}$ माम् $^{2/1}$ पात $^{II/3}$ । (Oh Devas! protect me.)

- Even though there are only seven विभक्तिs and सम्बोधन is a type of 1^{st} case, the letter S is utilized for indicating सम्बोधन in this book. This is because for some words the singular form of सम्बोधन is different from the general 1^{st} case singular form. E.g., रामः $^{1/1}$, राम $^{S/1}$.

2. <u>द्वितीया विभक्तिः (Second Case)</u>

2nd case is employed to express:

<u>A. कारक-विभक्तिः</u>

- कर्म (object) in कर्तरि प्रयोग (active voice)
- The 2nd case which is in the sense of कर्म is called **<u>कर्मणि द्वितीया [karmaṇi dvitīyā]</u>**

E.g., देवदत्तः 1/1 गजान् 2/3 पश्यति III/1 । (Devadatta sees <u>elephants</u>.)

- The verb is in कर्तरि प्रयोग (active voice).
- With reference to the action of the verb, गज is कर्म.
- Thus गज is in the 2nd case.

- A destination of a going or moving action is also considered to be a कर्म (object).

  4th case is also taken optionally.

E.g., देवदत्तः 1/1 ग्रामम् 2/1 / or ग्रामाय 4/1 गच्छति III/1 । (Devadatta goes <u>to village</u>.)

- ग्राम is कर्म of the तिङन्त, therefore it is in the 2nd or 4th case.

<u>B. Non-कारक-विभक्तिः</u>

- A word connected to the following words: (These words "govern" the 2nd case.)
  - प्रति (*indeclinable,* towards)

    E.g., मोक्षम् 2/1 प्रति 0 इच्छा 1/1 भवति III/1 । (There is a desire <u>towards liberation</u>.)
  - अनु (*indeclinable,* in keeping with, following)

    E.g., उपदेशम् 2/1 अनु 0 सः 1/1 वेदान् 2/3 बोधति III/1 ।

    (He understands the Vedas <u>in keeping with the teaching</u>.)
  - अन्तरेण (*indeclinable,* without)

    E.g., पुत्रम् 2/1 अन्तरेण 0 देवदत्तः 1/1 न 0 तुष्यति III/1 ।

    (<u>Without the son</u>, Devadatta is not happy.)

<u>3. तृतीया विभक्तिः (Third Case)</u>

3rd case is employed to convey:

<u>A. कारक-विभक्तिः</u>

- करणम् (instrument)
- The 3rd case which is in the sense of करणम् is called <u>**करणे तृतीया [karaṇe tṛtīyā]**</u>

E.g., 1) देवदत्तः $^{1/1}$ हस्तेन $^{3/1}$ ओदनम् $^{2/1}$ खादति $^{III/1}$ । (Devadatta eats the rice <u>by hand</u>.)

E.g., 2) ओदनः $^{1/1}$ हस्तेन $^{3/1}$ खाद्यते $^{III/1}$ । (The rice is eaten <u>by hand</u>.)

- हस्त, a means to accomplish the action, is करणम्, therefore it is in the 3rd case.

- कर्ता (agent) in कर्मणि प्रयोग (passive voice)
- The 3rd case which is in the sense of कर्ता is called <u>**कर्तरि तृतीया [kartari tṛtīyā]**</u>

E.g., 3) ओदनः $^{1/1}$ देवदत्तेन $^{3/1}$ हस्तेन $^{3/1}$ खाद्यते $^{III/1}$ । (The rice is eaten <u>by Devadatta</u> by hand.)

- देवदत्त is कर्ता of the तिङन्त, therefore it is in the 3rd case.

<u>B. Non-कारक-विभक्तिः</u>

- हेतु (cause) of an action
- The 3rd case which is in the sense of हेतु is called <u>**हेतौ तृतीया [hetau tṛtīyā]**</u>

E.g., 1) पुण्येन $^{3/1}$ मनुष्यत्वम् $^{2/1}$ लभते $^{III/1}$ । (One gains human birth <u>because of puṇya</u>.)

- पुण्य is हेतु, therefore it is in the 3rd case.

- An indication through which a given thing is known
- The 3rd case in the sense of the indication is called <u>**इत्थंभूते तृतीया [itthaṃbhūte tṛtīyā]**</u>

E.g., 1) ईश्वरः $^{1/1}$ सर्वैः $^{3/3}$ रूपैः $^{3/3}$ अवगम्यते $^{III/1}$ ।

(Īśvara is understood <u>in the form of everything</u>.)

E.g., 2) एतत् $^{1/1}$ स्वरूपेण $^{3/1}$ तिष्ठति $^{III/1}$ ।

(This remains <u>in its own form</u>.)

- A word connected to "सह" (*indeclinable,* with) which governs 3rd case
- The 3rd case used for a word connected to "सह" is called <u>**सह-तृतीया [saha-tṛtīyā]**</u>

E.g., लक्ष्मणेन $^{3/1}$ सह ^{0} रामः $^{1/1}$ गच्छति $^{III/1}$ । (Rāma goes <u>with Lakṣmaṇa</u>.)

<u>4. चतुर्थी विभक्तिः (Fourth Case)</u>

4th case is employed to convey:

<u>A. कारक-विभक्तिः</u>

- सम्प्रदानम् (recipient of action of giving, etc.)
- The 4th case which is in the sense of सम्प्रदानम् is called **<u>सम्प्रदाने चतुर्थी [sampradāne caturthī]</u>**

E.g., 1) देवदत्तः $^{1/1}$ द्विजाय $^{4/1}$ धनम् $^{2/1}$ ददाति $^{III/1}$ । (Devadatta gives money <u>to a priest</u>.)

- द्विज, the recipient of action, is सम्प्रदानम्, therefore it is in the 4th case.

E.g., 2) आचार्यः $^{1/1}$ शिष्येभ्यः $^{4/3}$ शास्त्रम् $^{2/1}$ उपदिशति $^{III/1}$ ।

(Teacher teaches the scripture <u>to the disciples</u>.)

- शिष्य, to whom the agent wants to connect by the action, is सम्प्रदानम्, thus it is in the 4th case.

<u>B. Non-कारक-विभक्तिः</u>

- Purpose of action.

E.g., 1) पुण्याय $^{4/1}$ देवान् $^{2/3}$ यजते $^{III/1}$ । (One worships devas <u>to gain puṇya</u>.)

- A word connected to the following words which govern 4th case.
    - नमः (*indeclinable,* salutation)
      E.g., शिवाय $^{4/1}$ नमः ^{0} । (Salutation <u>to Śiva</u>.)
    - स्वस्ति (*indeclinable,* welfare)
      E.g., स्वस्ति ^{0} जनेभ्यः $^{4/3}$। (May there be welfare <u>for the people</u>.)
    - स्वाहा (*indeclinable,* an exclamation used in making oblations to the gods)
      E.g., इन्द्राय $^{4/1}$ स्वाहा ^{0} । (This oblation is to Indra.)
    - Etc.

5. पञ्चमी विभक्तिः (Fifth Case)

5th case is employed to convey:

A. कारक-विभक्तिः

- अपादानम् (origin, etc.)
- The 5th case which is in the sense of अपादानम् is called **अपादाने पञ्चमी [apādāne pañcamī]**

E.g., 1) फलम् 1/1 वृक्षात् 5/1 पतति III/1 । (The fruit falls from the tree.)

- वृक्ष, origin of action, is अपादानम्, therefore it is in the 5th case.

E.g., 2) देवदत्तः 1/1 व्याघ्रात् 5/1 बिभेति III/1 । (Devadatta is afraid of the tiger.)

- व्याघ्र, source of fear, is अपादानम्, therefore it is in the 5th case.

E.g., 3) ईश्वरः 1/1 दुःखात् 5/1 नरान् 2/3 रक्षति III/1 । (Īśvara protects people from sorrow.)

- दुःख, from which one is protected, is अपादानम्, therefore it is in the 5th case.

E.g., 4) जलात् 5/1 कमलम् 1/1 जायते III/1 । (Lotus is born of water.)

- जल, cause of birth, is अपादानम्, therefore it is in the 5th case.

E.g., 5) उपाध्यायात् 5/1 व्याकरणम् 2/1 अधीते III/1 । (He studies grammar from the teacher.)

- उपाध्याय, a teacher of formal learning, is अपादानम्, therefore it is in the 5th case.

B. Non-कारक-विभक्तिः

- हेतु (cause) of an action **[हेतौ पञ्चमी]**
- The 5th case which is in the sense of हेतु is called **हेतौ पञ्चमी [hetau pañcamī]**

  E.g., 1) पर्वतः 1/1 वह्निमान् 1/1 इति 0 धूमात् 5/1 ज्ञायते III/1 ।

  ("The mountain has fire." is known beucase of smoke.)

- A thing or person from which another thing or person is distinguished.
- The 5th case used for such word is called **विभक्ते पञ्चमी [vibhakte pañcamī]**

  E.g., 1) मौनात् 5/1 सत्यम् 1/1 विशिष्यते III/1 । (Speaking truth is greater than silence.)

- A referential point for words of direction in time and space. (दिक्शब्दs)
- The 5th case used for a word connected to दिक्शब्द is called **दिग्योगे पञ्चमी [digyoge pañcamī]**
    - पूर्व (before, east)

      E.g., ज्ञानात् 5/1 पूर्वः 1/1 संसारः 1/1 । (Before the knowledge, there is संसार.)
    - पर (after, superior)

      E.g., ज्ञानात् 5/1 परः 1/1 मोक्षः 1/1 । (After the knowledge, there is मोक्ष.)
    - उत्तर (after, above, north)

      E.g., एतस्मात् 5/1 भागात् 5/1 उत्तरः 1/1 भागः 1/1 अस्ति III/1 ।

      (After this section, there is a section.)
    - प्राक् (*indeclinable,* before)

      E.g., ज्ञानात् 5/1 प्राक् 0 अज्ञानम् 1/1 आसीत् III/1 ।

      (Before the knowledge there was ignorance.)
    - अनन्तरम् (*indeclinable,* after)

      E.g., स्नानात् 5/1 अनन्तरम् 0 मन्दिरम् 2/1 गच्छति III/1 ।

      (After bathing he goes to the temple.)

- A word connected to the following words, which govern 5th case.
  - अन्य (*pronoun,* another, other)

    E.g., कृष्णात् 5/1 अन्यः 1/1 समर्थः 1/1 न 0 अस्ति III/1 । (Nobody is capable other than कृष्ण.)
  - इतर (*pronoun*, the other)

    E.g., दक्षिणात् 5/1 इतरः 1/1 वामः 1/1 । (Left (hand) is the other than right (hand).)
  - भिन्न (*adjective,* different)

    E.g., तस्मात् 5/1 एषः 1/1 भिन्नः 1/1 भवति III/1 । (This is different from that.)
  - ऋते (*indeclinable,* without)

    E.g., ईश्वरात् 5/1 ऋते 0 विश्वं 1/1 न 0 वर्तते III/1 । (Without ईश्वर, there is no world.)

- A word connected to the following words which govern 2nd, 3rd and 5th case.
  - पृथक् (*indeclinable,* without, apart from)

    E.g., रामं 2/1 / रामेण 3/1 / रामात् 5/1 पृथक् 0 कृष्णः 1/1 नगरं 2/1 गच्छति III/1 ।

    (Without राम कृष्ण goes to the city.)
  - विना (*indeclinable,* without, except)

    E.g., ज्ञानं 2/1 / ज्ञानेन 3/1 / ज्ञानात् 5/1 विना 0 सुखं 1/1 न 0 भवति III/1 ।

    (Without knowledge there is no happiness.)

6. षष्ठी विभक्तिः (Sixth Case)

6th case is employed to convey:

B. Non-कारक-विभक्तिः

- सम्बन्ध (connection, relationship) of a noun with another noun
- The 6th case used in the sense of connection is called **सम्बन्धे षष्ठी [sambandhe ṣaṣṭhī]**
  - In a phrase such as "A **of** B" or "A **for** B", the B takes 6th case.
    E.g., देवदत्तस्य 6/1 गृहम् 1/1 । (The house of देवदत्त)
    E.g., भक्तानाम् 6/3 सुखम् 1/1 । (Happiness for the devotees)

  - In a sentence such as "A **has** B", the A takes 6th case.
    E.g., देवदत्तस्य 6/1 पुस्तकम् 1/1 अस्ति III/1। (Devadatta has a book.)

  - An abstract noun is often connected to 6th case ending word.
  - Literally translated, "A has the status of B". Simply translated, "A is B".
    E.g., देवदत्तस्य 6/1 अधिकारित्वम् 1/1 ।
    = देवदत्त has the status of a qualified person.
    = देवदत्त is a qualified person. (देवदत्तः 1/1 अधिकारी 1/1 ।)

    E.g., घटस्य 6/1 अभावात् 5/1 । (Because of the absence of a pot)
    = घट has the absence.
    = घट is absent. = घट is not there. (घटः 1/1 न 0 अस्ति III/1।)

- A group from which a selection (निर्धारण) is made
- The 6th case used for that group is called **निर्धारणे षष्ठी [nirdhārane ṣaṣṭhī]**
- Note that the selection belongs to the group. This is the difference from विभक्ते पञ्चमी.
  E.g., रामलक्ष्मणयोः 6/2 रामः 1/1 ज्येष्ठः 1/1 । (Of राम and लक्ष्मण, राम is the elder.)
  E.g., फलानाम् 6/3 आम्रफलम् 1/1 मधुरतमः 1/1 । (Among the fruits, mango is the sweetest.)

<u>7. सप्तमी विभक्तिः (Seventh Case)</u>

7th case is employed to convey:

<u>A. कारक-विभक्तिः</u>

- **अधिकरणम्** (locus of agent or object of action)
- The 7th case used in the sense of **अधिकरणम्** is called **<u>अधिकरणे सप्तमी [adhikaraṇe saptamī]</u>**

E.g., 1) देवदत्तः $^{1/1}$ **महानसे** $^{7/1}$ **पचति** $^{III/1}$ । (Devadatta cooks <u>in the kitchen</u>.)

- **महानस**, locus of agent, is **अधिकरणम्**, therefore it is in the 7th case.

E.g., 2) देवदत्तः $^{1/1}$ **पात्रे** $^{7/1}$ **ओदनम्** $^{2/1}$ **पचति** $^{III/1}$ । (Devadatta cooks rice <u>in a vessel</u>.)

- **पात्र**, locus of object, is **अधिकरणम्**, therefore it is in the 7th case.

E.g., 3) देवदत्तः $^{1/1}$ **पुत्रे** $^{7/1}$ **स्निह्यति** $^{III/1}$ । (Devadatta feels affection <u>in his son</u>.)

- **पुत्र**, locus of interest or subject matter, is **अधिकरणम्**, therefore it is in the 7th case.
- When **अधिकरण** is particularly locus of interest or subject matter, the 7th case is conventionally called **<u>विषय-सप्तमी [viṣaya-saptamī]</u>**.

B. Non-कारक-विभक्तिः

- A word indicating an action
- The 7th case used in such sense is called **सति सप्तमी [sati saptamī]**

E.g., 1) "when there is A, ~" पुत्रे 7/1 सति 7/1 देवदत्तः 1/1 गृहे 7/1 तिष्ठति III/1 ।

(When the son is there, Devadatta stays at home.)

E.g., 2) "when A is A′, ~" पुत्रे 7/1 पुष्टे 7/1 सति 7/1 देवदत्तः 1/1 तुष्टः 1/1 भवति III/1 ।

(When the son is nourished, Devadatta is happy.)

- These sentences can be paraphrased in "यदा (when) ~, तदा (then) ~" structure.

  E.g., 1) यदा पुत्रः भवति तदा देवदत्तः गृहे तिष्ठति ।

  E.g., 2) यदा पुत्रः पुष्टः भवति तदा देवदत्तः तुष्टः भवति ।

- "सति" is a 7th case singular declension of "सत् (being)".
- The gender and number agree with those of the noun.

  - In masculine

  विषये 7/1 सति 7/1 - when there is an object,

  विषययोः 7/2 सतोः 7/2 - when there are two objects,

  विषयेषु 7/3 सत्सु 7/3 - when there are three or more objects,

  - In neuter

  कारणे 7/1 सति 7/1 - when there is a cause,

  कारणयोः 7/2 सतोः 7/2 - when there are two causes,

  कारणेषु 7/3 सत्सु 7/3 - when there are three or more causes,

  - In feminine

  शङ्कायां 7/1 सत्याम् 7/1 - when there is a doubt,

  शङ्कयोः 7/2 सत्योः 7/2 - when there are two doubts,

  शङ्कासु 7/3 सतीषु 7/3 - when there are three or more doubts,

- The word "सति" etc., may or may not be present in the sentence.

8. Summary table of विभक्त्यर्थाः

Case / विभक्तिः	Meaning of the case / विभक्त्यर्थाः
1st case प्रथमा विभक्तिः	A. कारक-विभक्तिः • कर्तरि (agent) प्रथमा in active voice (कर्तरि प्रयोगे) • कर्मणि (object) प्रथमा in passive voice (कर्मणि प्रयोगे) B. Non-कारक-विभक्तिः • सम्बोधनम्
2nd case द्वितीया विभक्तिः	A. कारक-विभक्तिः • कर्मणि (object) द्वितीया in active voice (कर्तरि प्रयोगे) B. Non-कारक-विभक्तिः • प्रति, अनु, अन्तरेण, etc.
3rd case तृतीया विभक्तिः	A. कारक-विभक्तिः • कर्तरि (agent) तृतीया in passive voice (कर्मणि प्रयोगे) • करणे (instrument) तृतीया B. Non-कारक-विभक्तिः • हेतौ (reason) तृतीया • इत्थंभूते (in the form of ~) तृतीया • सह (with) तृतीया
4th case चतुर्थी विभक्तिः	A. कारक-विभक्तिः • सम्प्रदाने (recipient) चतुर्थी B. Non-कारक-विभक्तिः • नमः, स्वस्ति, स्वाहा, etc.
5th case पञ्चमी विभक्तिः	A. कारक-विभक्तिः • अपादाने (origin) पञ्चमी B. Non-कारक-विभक्तिः • हेतौ पञ्चमी • विभक्ते पञ्चमी • दिग्योगे पञ्चमी • अन्य, इतर, भिन्न, ऋते, etc. • पृथक्, विना, etc. (also take द्वितीया and तृतीया)
6th case षष्ठी विभक्तिः	B. Non-कारक-विभक्तिः • सम्बन्ध-षष्ठी
7th case सप्तमी विभक्तिः	A. कारक-विभक्तिः • अधिकरणे (locus) सप्तमी B. Non-कारक-विभक्तिः • सति सप्तमी

Topic IX
Declension of
Vowel-ending Nominal bases
and Pronouns

Declension in Sanskrit is the making of different forms of nouns from one nominal base (प्रातिपदिक [prātipadika]) by adding different nominal suffixes (सुप्-प्रत्ययs [sup-pratyaya]s).

In this section, declensions of two types of प्रातिपदिकs are studied:

- प्रातिपदिकs ending with vowel (अजन्त-प्रातिपदिक [ajanta-prātipadika])
- प्रातिपदिकs termed सर्वनाम [sarvanāma]

They are studied together because of the similarity in how they decline.

Pronouns (सर्वनाम [sarvanāma])

Among प्रातिपदिकs, thirty-five types of प्रातिपदिकs are grouped and called सर्वनाम [sarvanāma] in Sanskrit grammatical terminology. सर्वनामs are more or less equivalent to pronouns because they can represent any thing or person which has been mentioned before. सर्वनामs are grouped separately because their grammatical treatment, such as declension and further transformation, is different from other प्रातिपदिकs.

सर्वनामs can be in three genders and they decline according to their genders.

How to study declensions

The objective of studying the declension of nouns is to be able to identify the declined noun forms with their case and number quickly and accurately.

The conventional practice is to memorize the whole declension chart by chanting the whole chart at once. However, it is more practical and efficient to associate each declined form with case and number individually. For example, when a student looks at the form "रामाणाम्", to identify its case and number in conventional way, he has to chant through almost the whole declension from the beginning, without losing count. Instead, it is far better to be able to identify the form "रामाणाम्" as "6/3" by sight. For achieving that, case and number are clearly written next to each declined form in this book.

The ways of declension differ by the gender and ending letter (or letters), and sometimes other factors. Because of this, there are so many different paradigms (ways of declension). However, there are some similarities and patterns among certain paradigms. Thus, it is important to see the common features between paradigms, and study only the differences. In order to see these points, in this book the order of प्रातिपदिकs is arranged as follows:

- अ-ending masculine प्रातिपदिकs
  - अ-ending सर्वनाम प्रातिपदिकs in masculine (similar to the previous)
  - Other सर्वनाम प्रातिपदिकs in masculine (similar to the previous)
- अ-ending neuter प्रातिपदिकs (similar to the अ-ending masculine प्रातिपदिकs)
  - अ-ending सर्वनाम प्रातिपदिकs in neuter (similar to the previous)
  - Other सर्वनाम प्रातिपदिकs in neuter (similar to the previous)
- इ/उ-ending masculine प्रातिपदिकs (similar to each other)
- ऋ-ending masculine प्रातिपदिकs (following original pattern of सुप्-प्रत्यय)
- आ-ending feminine प्रातिपदिकs
  - आ -ending सर्वनाम प्रातिपदिकs in feminine (similar to the previous)
  - Other सर्वनाम प्रातिपदिकs in feminine (similar to the previous)
- ई-ending feminine प्रातिपदिकs (similar to आ-ending feminine प्रातिपदिकs)
- इ/उ-ending feminine प्रातिपदिकs (similar to ई-ending feminine and इ/उ-ending masculine)
- Other सर्वनाम प्रातिपदिकs in all genders

1. अ-ending in पुंलिङ्ग (masculine) – राम [rāma]

Declension of प्रातिपदिकम् "राम" (Rāma), अकारान्त-पुंलिङ्ग-शब्दः

वचनम् (Number) / विभक्तिः (Case)	एकवचनम् (Singular)		द्विवचनम् (Dual)		बहुवचनम् (Plural)	
प्रथमा (1st case)	रामः	1/1	रामौ	1/2	रामाः	1/3
द्वितीया (2nd case)	रामम्	2/1	रामौ	2/2	रामान्	2/3
तृतीया (3rd case)	रामेण	3/1	रामाभ्याम्	3/2	रामैः	3/3
चतुर्थी (4th case)	रामाय	4/1	रामाभ्याम्	4/2	रामेभ्यः	4/3
पञ्चमी (5th case)	रामात्/रामाद्	5/1	रामाभ्याम्	5/2	रामेभ्यः	5/3
षष्ठी (6th case)	रामस्य	6/1	रामयोः	6/2	रामाणाम्	6/3
सप्तमी (7th case)	रामे	7/1	रामयोः	7/2	रामेषु	7/3
सम्बोधनम् (Vocative)	हे राम	S/1	हे रामौ	S/2	हे रामाः	S/3

- In 3/1 and 6/3, णत्व takes place when applicable. (Refer णत्व-सन्धिः (8.4.2) in Volume 2.)
- In 7/3, मूर्धन्य-त्व takes place. (Refer मूर्धन्यत्व-सन्धिः (8.3.59) in Volume 2.)

Other अकार-अन्त-पुंलिङ्ग (अ-ending masculine) प्रातिपदिकs:

आचार्य – teacher
ईश्वर – īśvara
गुण – quality, guṇa
ग्राम – village
घट – pot
चन्द्र – the Moon
जन – people
जीव – individual
त्याग – renunciation

देव – deva
देवदत्त – name of a person
देश – country
देह – body
पुत्र – son
पुरुष – person
प्राण – prāṇa
ब्राह्मण – Brahmin
भेद – difference

भोग – experience
लोक – sphere of experience
विषय – object
वृक्ष – tree
वेद – the Veda
शिष्य – disciple
सम्बन्ध – relationship
सूर्य – the Sun
हस्त – hand

<u>Assignment on अ-ending masculine</u>

<u>1st case (प्रथमा विभक्तिः)</u>

- Observe the forms in the 1st case.
  - In 1/1, विसर्ग is added at the end.
  - In 1/2, the last letter अ is replaced by औ.
  - In 1/3, the last letter अ is elongated and विसर्ग is added at the end.

  In this manner, make forms in the 1st case with all the अकारान्तपुंलिङ्ग-प्रातिपदिकs in the list.
- Study the meanings of 1st case in Topic VIII - Meanings of Case Endings.
- Do Exercises #8 and #9 in the last part of this book.
- Complete up to Topic IV - विसर्गसन्धिः [visarga-sandhiḥ] section of Volume 2.
- Apply विसर्गसन्धिः to all the sentences in Exercise #8 and #9.

<u>2nd case (द्वितीया विभक्तिः)</u>

- Complete Topic VI – Consonant Sandhi 7. अनुस्वारः of Volume 2.
- Observe the forms in the 2nd case.
  - In 2/1, म् is added at the end.
  - 2/2 is always the same as 1/2 for any प्रातिपदिक.
  - In 2/3, the last letter अ is elongated and न् is added at the end.

  In this manner, make forms in the 2nd case with all the अकारान्तपुंलिङ्ग-प्रातिपदिकs in the list.
- Study the meanings of 2nd case in Topic VIII - Meanings of Case Endings.
- Do Exercise #10 in the last part of this book.

<u>3rd case (तृतीया विभक्तिः)</u>

- Complete Topic VI – Consonant Sandhi 10. णत्वम् of Volume 2.
- Observe the forms in the 3rd case.
  - In 3/1, "इन" is suffixed with गुण-सन्धिः. णत्व can happen for the suffix.
  - In 3/2, the last letter अ is elongated before the suffix भ्याम्.
  - In 3/3, the last letter अ is changed into ऐ and विसर्ग is added at the end.

  In this manner, make forms in the 3rd case with all the अकारान्तपुंलिङ्ग-प्रातिपदिकs in the list.
- Study the meanings of 3rd case in Topic VIII - Meanings of Case Endings.

- Do Exercise #11 in the last part of this book.

4th case (चतुर्थी विभक्तिः)

- Observe the forms in the 4th case.
  - In 4/1, the last letter अ is elongated and य is suffixed.
  - 4/2 is always the same as 3/2 for any प्रातिपदिक.
  - In 4/3, the last letter अ is replaced by ए before the suffix भ्यः.

  In this manner, make forms in the 4th case with all the अकारान्तपुंलिङ्ग-प्रातिपदिकs in the list.
- Study the meanings of 4th case in Topic VIII - Meanings of Case Endings.
- Do Exercise #12 in the last part of this book.

5th case (पञ्चमी विभक्तिः)

- Complete Topic VI – Consonant Sandhi 4. जश्त्वम् of Volume 2.
- Observe the forms in the 5th case.
  - In 5/1, the last letter अ is elongated and त् or द् is added.
  - 5/2 and 5/3 are always the same as 4/2 and 4/3 for any प्रातिपदिक.

  In this manner, make forms in the 5th case with all the अकारान्तपुंलिङ्ग-प्रातिपदिकs in the list.
- Study the meanings of 5th case in Topic VIII - Meanings of Case Endings.
- Do Exercise #13 in the last part of this book.

6th case (षष्ठी विभक्तिः)

- Observe the forms in the 6th case.
  - In 6/1, स्य is suffixed.
  - In 6/2, योः is added at the end.
  - In 6/3, the last letter अ is elongated and नाम् is suffixed. णत्व can happen for the suffix.

  In this manner, make forms in the 6th case with all the अकारान्तपुंलिङ्ग-प्रातिपदिकs in the list.
- Study the meanings of 6th case in Topic VIII - Meanings of Case Endings.
- Do Exercise #14 in the last part of this book.

7th case (सप्तमी विभक्तिः)

- Complete Topic VI – Consonant Sandhi 9. मूर्धन्यत्वम् of Volume 2.
- Observe the forms in the 7th case.
  - In 7/1, the last letter अ and the suffix इ become ए by गुण-सन्धि. (अ + इ = ए)
  - 7/2 is always the same as 6/2 for any प्रातिपदिक.
  - In 7/3, the last letter अ is replaced by ए and सु is suffixed, with मूर्धन्यत्वम्.

  In this manner, make forms in the 7th case with all the अकारान्तपुंलिङ्ग-प्रातिपदिकs in the list.
- Study the meanings of 7th case in Topic VIII - Meanings of Case Endings.
- Do Exercise #15 in the last part of this book.

- Make the declension chart for प्रातिपदिकs: आचार्य, देव, पुरुष, लोक, विषय, वृक्ष, and वेद.
- Study Topic XI – Nouns in Apposition (समानाधिकरणम् [samānādhikaraṇam])
- Study the first portion of Topic XII – Indeclinables (अव्ययम् [avyayam])

2. अ-ending Pronouns in पुंलिङ्ग (masculine) – सर्व [sarva]

Among सर्वनामs, अ-ending प्रातिपदिकs in masculine decline like राम, except for 1/3, 4/1, 5/1, 6/3, and 7/1, which are printed in bold in the chart.

- In 1/3, इ is suffixed with गुणसन्धि, resulting with ए. It looks like the form in 7/1. However, 7/1 in सर्वनाम is different from राम-शब्द. Thus there is no confusion.
- In 4/1, स्मै is suffixed.
- In 5/1, स्मात् is suffixed.
- In 6/3, the last letter अ is replaced by ए, and साम् is suffixed, instead of नाम् in राम. स् of साम् becomes मूर्धन्य. (Refer मूर्धन्यत्व-सन्धिः (8.3.59) in Volume 2.)
- In 7/1, स्मिन् is suffixed.

When सर्व (all) is used in singular, it generally indicates the whole part of a thing, while when सर्व (all) is used in plural, it generally indicates all the members. E.g., "सर्वः $^{1/1}$ वृक्षः $^{1/1}$" (the <u>whole</u> tree); "सर्वे $^{1/3}$ वृक्षाः $^{1/3}$" (<u>all</u> the trees)

<u>Declension of प्रातिपदिकम् "सर्व" (all), अकारान्त-सर्वनाम-पुंलिङ्ग-शब्दः</u>

वचनम् / विभक्तिः	एकवचनम् (Singular)	द्विवचनम् (Dual)	बहुवचनम् (Plural)
प्रथमा (1st case)	सर्वः	सर्वौ	**सर्वे** 1/3
द्वितीया (2nd case)	सर्वम्	सर्वौ	सर्वान्
तृतीया (3rd case)	सर्वेण	सर्वाभ्याम्	सर्वैः
चतुर्थी (4th case)	**सर्वस्मै** 4/1	सर्वाभ्याम्	सर्वेभ्यः
पञ्चमी (5th case)	**सर्वस्मात्/सर्वस्माद्** 5/1	सर्वाभ्याम्	सर्वेभ्यः
षष्ठी (6th case)	सर्वस्य	सर्वयोः	**सर्वेषाम्** 6/3
सप्तमी (7th case)	**सर्वस्मिन्** 7/1	सर्वयोः	सर्वेषु
सम्बोधनम् (Vocative)	हे सर्व	हे सर्वौ	**हे सर्वे** S/3

The rest declines like राम.

Other अकार-अन्त-सर्वनाम (अ-ending pronouns):

अन्य – another	उभ – both (only in dual)	पूर्व – before, east
अन्यतर – one of the two	एक – one, someone	विश्व – all
इतर – the other	पर – after, another	स्व – oneself, one's own

Assignment on अ-ending pronoun (सर्वनाम) in masculine

- Make declension charts for the अकारान्त-सर्वनाम-प्रातिपदिकs listed above.
- Do Exercise #16 in the last part of this book.

3. Other Pronouns in पुंलिङ्ग (masculine) – तद्, यद्, एतद्, किम्

सर्वनामs तद् (that), यद् (that which), एतद् (this), and किम् (kim) are used in the language very often. The declensions of these words are very similar to अ-ending pronouns, like सर्व, because they decline just as अ-ending प्रातिपदिकs: "त", "य", "एत", and "क", respectively. The only exception is in 1/1 for तद् and एतद्.

सर्वनाम-प्रातिपदिक तद् (that) represents a thing or person who is away from the speaker. E.g., सः गमिष्यति । (He will come.); ते वदन्ति । (They say.); तस्मिन् भविष्यामि । (I will be there.), etc.

Declension of सर्वनाम-प्रातिपदिकम् "तद्" (that) in masculine

वचनम् / विभक्तिः	एकवचनम् (Singular)	द्विवचनम् (Dual)	बहुवचनम् (Plural)
प्रथमा (1st case)	सः 1/1	तौ	ते
द्वितीया (2nd case)	तम्	तौ	तान्
तृतीया (3rd case)	तेन	ताभ्याम्	तैः
चतुर्थी (4th case)	तस्मै	ताभ्याम्	तेभ्यः
पञ्चमी (5th case)	तस्मात्/तस्माद्	ताभ्याम्	तेभ्यः
षष्ठी (6th case)	तस्य	तयोः	तेषाम्
सप्तमी (7th case)	तस्मिन्	तयोः	तेषु

The rest declines like सर्व. * There is no vocative.

- The प्रातिपदिक is modified from तद् to त, अ-ending, and declines like सर्व.
- 1/1 is the only exception.

यद् is a relative pronoun. The corresponding pronoun is तद्.

A sentence which includes the relative pronoun यद् is called a relative clause, [12] which is subordinate to a main clause, which includes तद्. In those clauses, a thing or person indicated by यद् is the same thing indicated by तद्, which means यद् corresponds to तद्.

For example, in the sentence "यः $^{1/1}$ पश्यति $^{III/1}$ सः $^{1/1}$ जानाति $^{III/1}$ ।" (<u>the one who</u> sees, <u>he</u> knows.), "यः $^{1/1}$ पश्यति $^{III/1}$" is a relative clause because it includes यद्. "सः $^{1/1}$ जानाति $^{III/1}$" is a main clause because it includes तद्. Both यद् and तद् in these two clauses are indicating the same person. Similarly, "यस्मात् $^{5/1}$ पृच्छसि $^{II/1}$ तस्मात् $^{5/1}$ वदामि $^{I/1}$" (<u>Because</u> you ask, <u>therefore</u>, I speak.) The cases do not have to match. "यः $^{1/1}$ उपदिशति $^{III/1}$ तस्मै $^{4/1}$ नमः ^{0}।" (<u>The one who</u> teaches, salutations to <u>him</u>.)

More will be understood by doing Exercise #17.

<u>Declension of सर्वनाम-प्रातिपदिकम् "यद्" (that which) in masculine</u>

वचनम् / विभक्तिः	एकवचनम् (Singular)	द्विवचनम् (Dual)	बहुवचनम् (Plural)
प्रथमा (1st case)	यः	यौ	ये
द्वितीया (2nd case)	यम्	यौ	यान्
तृतीया (3rd case)	येन	याभ्याम्	यैः
चतुर्थी (4th case)	यस्मै	याभ्याम्	येभ्यः
पञ्चमी (5th case)	यस्मात्/यस्माद्	याभ्याम्	येभ्यः
षष्ठी (6th case)	यस्य	ययोः	येषाम्
सप्तमी (7th case)	यस्मिन्	ययोः	येषु

The entire declension is like सर्व. * There is no vocative.

- The प्रातिपदिक is modified from यद् to य, अ-ending, and declines like सर्व.

[12] A clause is a unit of words in which one verb is seen, or implied. A clause is a part of a sentence and not a sentence by itself. A clause is incorporated into a sentence by utilizing a relative pronoun. E.g., I found *what* I was looking for. I choose *that* which is proper.

एतद् (this) represents a thing or person who is in close proximity to the speaker. E.g., एषः 1/1 पुरुषः 1/1 । (This person); एते 1/3 वृक्षाः 1/3 । (These trees), etc.

तद् (that) and एतद् (this) are often used together to show *that* which was discussed in previous sentences is the same as *this* which is under discussion in the current sentence. E.g., एकः 1/1 प्रसिद्धः 1/1 नृपः 1/1 । सः 1/1 एषः 1/1 पुरुषः 1/1 । (There is a famous king. He is this man.)

Declension of सर्वनाम-प्रातिपदिकम् "एतद्" (this) in masculine

वचनम् / विभक्तिः	एकवचनम् (Singular)	द्विवचनम् (Dual)	बहुवचनम् (Plural)
प्रथमा (1st case)	एषः 1/1	एतौ	एते
द्वितीया (2nd case)	एतम्	एतौ	एतान्
तृतीया (3rd case)	एतेन	एताभ्याम्	एतैः
चतुर्थी (4th case)	एतस्मै	एताभ्याम्	एतेभ्यः
पञ्चमी (5th case)	एतस्मात्/एतस्माद्	एताभ्याम्	एतेभ्यः
षष्ठी (6th case)	एतस्य	एतयोः	एतेषाम्
सप्तमी (7th case)	एतस्मिन्	एतयोः	एतेषु

The rest declines like सर्व. * There is no vocative.

- The प्रातिपदिक is modified from एतद् to एत, अ-ending, and declines like सर्व.
- 1/1 is the only exception.
- "ए" is added to the paradigm of तद्, with मूर्धन्यत्व (Ref. मूर्धन्य-सन्धिः (8.3.59) in Volume 2) on एषः 1/1.

किम् (kim) is an interrogative pronoun.

E.g., कः 1/1 एषः 1/1 पुरुषः 1/1 । (<u>Who</u> is this person?); के 1/3 ते 1/3 । (<u>Who</u> are they?); कम् 2/1 पश्यसि II/1। (<u>What</u> do you see?); कस्मात् 5/1। (<u>Why</u>?); कस्य 6/1 पुत्रः 1/1 सः 1/1। (<u>Whose</u> son is he?); केषु 7/3 देशेषु 7/3 दृश्यते III/1 । (<u>Where, in which places</u>, is it seen?), etc.

<u>Declension of सर्वनाम-प्रातिपदिकम् "किम्" (what) in masculine</u>

वचनम् / विभक्तिः	एकवचनम् (Singular)	द्विवचनम् (Dual)	बहुवचनम् (Plural)
प्रथमा (1st case)	कः	कौ	के
द्वितीया (2nd case)	कम्	कौ	कान्
तृतीया (3rd case)	केन	काभ्याम्	कैः
चतुर्थी (4th case)	कस्मै	काभ्याम्	केभ्यः
पञ्चमी (5th case)	कस्मात्/कस्माद्	काभ्याम्	केभ्यः
षष्ठी (6th case)	कस्य	कयोः	केषाम्
सप्तमी (7th case)	कस्मिन्	कयोः	केषु

It declines like सर्व. * There is no vocative.

- The प्रातिपदिक is modified from किम् to क, अ-ending, and declines like सर्व.

When यद् and किम् are used together, it means "whatever".

E.g., ये 1/3 के 1/3 जनाः 1/3 एतम् 2/1 श्लोकम् 2/1 पठन्ति III/3 ईश्वरः 1/1 तान् 2/3 रक्षति III/1 । (<u>Whoever</u> people chant this verse, Īśvara protect them.)

<u>Assignment on तद्, यद्, एतद्, किम् in masculine</u>

- Do Exercises #17 and #18 in the last part of this book.
- Review विसर्गसन्धिः section of Volume 2 for सः and एषः.

4. अ-ending in नपुंसकलिङ्ग (neuter) – ज्ञान [jṇāna]

अ-ending neuter प्रातिपदिकs decline like राम. The only difference is in the first two cases, which are always identical for any neuter प्रातिपदिकs.

Declension of प्रातिपदिकम् "ज्ञान" (knowledge), अकारान्त-नपुंसकलिङ्ग-शब्दः

विभक्तिः / वचनम्	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा (1st case)	ज्ञानम् 1/1	ज्ञाने 1/2	ज्ञानानि 1/3
द्वितीया (2nd case)	ज्ञानम् 2/1	ज्ञाने 2/2	ज्ञानानि 2/3
तृतीया (3rd case)	ज्ञानेन	ज्ञानाभ्याम्	ज्ञानैः
चतुर्थी (4th case)	ज्ञानाय	ज्ञानाभ्याम्	ज्ञानेभ्यः
पञ्चमी (5th case)	ज्ञानात्/ज्ञानाद्	ज्ञानाभ्याम्	ज्ञानेभ्यः
षष्ठी (6th case)	ज्ञानस्य	ज्ञानयोः	ज्ञानानाम्
सप्तमी (7th case)	ज्ञाने	ज्ञानयोः	ज्ञानेषु
सम्बोधनम् (Vocative)	हे ज्ञान S/1	हे ज्ञाने S/2	हे ज्ञानानि S/3

The rest declines like राम in पुंलिङ्ग.

- In 1/3, 2/3, 3/1, and 6/3, णत्व takes place when applicable. (Ref. Pāṇini-sūtra 8.4.2)

Other अकार-अन्त-नपुंसकलिङ्ग (अ-ending neuter) प्रातिपदिकs:

अन्न – food
अरण्य – forest
इन्द्रिय – sense
कमल – lotus
करण – instrument
कारण – cause
कार्य – effect
क्षेत्र – field
चैतन्य – consciousness
जल – water
तत्त्व – truth
दुःख – sorrow
धन – wealth
नगर – town
नेत्र – eye
पत्र – leaf
पात्र – vessel
पुस्तक – book
प्रकरण - section
फल - fruit, result
मित्र – friend
वन – forest
वस्त्र – cloth
वाक्य - sentence
वैराग्य – dispassion
शरीर – body
शास्त्र – scripture
शील – character
साधन – means
सुख – happiness
हृदय – heart

Assignment on अ-ending neuter

- Make declension charts for the अकारान्त-नपुंसक-प्रातिपदिकs listed above.
- Do Exercise #19 in the last part of this book.

5. अ-ending Pronouns in नपुंसकलिङ्ग (neuter) – सर्व [sarva]

Among सर्वनामs, अ-ending प्रातिपदिकs in neuter decline as hybrids of ज्ञान and सर्व in masculine. The first two cases are like ज्ञान, while the rest are like सर्व in masculine.

Declension of प्रातिपदिकम् "सर्व" (all), अकारान्त-सर्वनाम-नपुंसकलिङ्ग-शब्दः

वचनम् / विभक्तिः	एकवचनम् (Singular)	द्विवचनम् (Dual)	बहुवचनम् (Plural)
प्रथमा (1st case)	सर्वम् 1/1	सर्वे 1/2	सर्वाणि 1/3
द्वितीया (2nd case)	सर्वम् 2/1	सर्वे 2/2	सर्वाणि 2/3
तृतीया (3rd case)	सर्वेण	सर्वाभ्याम्	सर्वैः
चतुर्थी (4th case)	सर्वस्मै	सर्वाभ्याम्	सर्वेभ्यः
पञ्चमी (5th case)	सर्वस्मात्/ सर्वस्माद्	सर्वाभ्याम्	सर्वेभ्यः
षष्ठी (6th case)	सर्वस्य	सर्वयोः	सर्वेषाम्
सप्तमी (7th case)	सर्वस्मिन्	सर्वयोः	सर्वेषु
सम्बोधनम् (Vocative)	हे सर्व S/1	हे सर्वे S/2	हे सर्वाणि S/3

1st and 2nd case and vocative decline like ज्ञान.

The rest declines like सर्व in पुंलिङ्ग.

Other अकार-अन्त-सर्वनाम (अ-ending pronouns):

अन्य – another, other	उभ – both (only in dual)	पूर्व – before, east
अन्यतर – one of the two	एक – one, someone	विश्व – all
इतर – another	पर – after, another	स्व – oneself, one's own

* As for अन्य, अन्यतर, and इतर, their forms in 1/1, 2/1, and S/1 are अन्यत्, अन्यतरत्, and इतरत्, respectively.

6. Other Pronouns in नपुंसकलिङ्ग (neuter) – तद्, यद्, एतद्, किम्

Declension of सर्वनाम-प्रातिपदिकम् "तद्" (that), in neuter

वचनम् / विभक्तिः	एकवचनम् (Singular)	द्विवचनम् (Dual)	बहुवचनम् (Plural)
प्रथमा (1st case)	तत्/तद् 1/1	ते	तानि
द्वितीया (2nd case)	तत्/तद् 2/1	ते	तानि
तृतीया (3rd case)	तेन	ताभ्याम्	तैः
चतुर्थी (4th case)	तस्मै	ताभ्याम्	तेभ्यः
पञ्चमी (5th case)	तस्मात्/ तस्माद्	ताभ्याम्	तेभ्यः
षष्ठी (6th case)	तस्य	तयोः	तेषाम्
सप्तमी (7th case)	तस्मिन्	तयोः	तेषु

The rest declines like सर्व. * There is no vocative.

- तद् declines as "त", अ-ending सर्वनाम, except for 1/1 and 2/1.

Declension of सर्वनाम-प्रातिपदिकम् "यद्" (that which), in neuter

वचनम् / विभक्तिः	एकवचनम् (Singular)	द्विवचनम् (Dual)	बहुवचनम् (Plural)
प्रथमा (1st case)	यत्/यद् 1/1	ये	यानि
द्वितीया (2nd case)	यत्/यद् 2/1	ये	यानि
तृतीया (3rd case)	येन	याभ्याम्	यैः
चतुर्थी (4th case)	यस्मै	याभ्याम्	येभ्यः
पञ्चमी (5th case)	यस्मात्/यस्माद्	याभ्याम्	येभ्यः
षष्ठी (6th case)	यस्य	ययोः	येषाम्
सप्तमी (7th case)	यस्मिन्	ययोः	येषु

The rest declines like सर्व. * There is no vocative.

- यद् declines as "य", अ-ending सर्वनाम, except for 1/1 and 2/1.

Declension of सर्वनाम-प्रातिपदिकम् "एतद्" (this), in neuter

वचनम् / विभक्तिः	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा (1st case)	एतत्/एतद् 1/1	एते	एतानि
द्वितीया (2nd case)	एतत्/एतद् 2/1	एते	एतानि
तृतीया (3rd case)	एतेन	एताभ्याम्	एतैः
चतुर्थी (4th case)	एतस्मै	एताभ्याम्	एतेभ्यः
पञ्चमी (5th case)	एतस्मात्/ एतस्माद्	एताभ्याम्	एतेभ्यः
षष्ठी (6th case)	एतस्य	एतयोः	एतेषाम्
सप्तमी (7th case)	एतस्मिन्	एतयोः	एतेषु

The rest declines like सर्व. * There is no vocative.

- एतद् declines as "एत", अ-ending सर्वनाम, except for 1/1 and 2/1.

Declension of सर्वनाम-प्रातिपदिकम् "किम्" (what) in neuter

वचनम् / विभक्तिः	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा (1st case)	किम् 1/1	के	कानि
द्वितीया (2nd case)	किम् 2/1	के	कानि
तृतीया (3rd case)	केन	काभ्याम्	कैः
चतुर्थी (4th case)	कस्मै	काभ्याम्	केभ्यः
पञ्चमी (5th case)	कस्मात्/ कस्माद्	काभ्याम्	केभ्यः
षष्ठी (6th case)	कस्य	कयोः	केषाम्
सप्तमी (7th case)	कस्मिन्	कयोः	केषु

The rest declines like सर्व. * There is no vocative.

- किम् declines as "क", अ-ending सर्वनाम, except for 1/1 and 2/1.

Assignment on pronoun (सर्वनाम) in neuter and अव्यय

- Do Exercises #20 to #23 in the last part of this book.

7. इ/उ-ending in पुंलिङ्ग (masculine) – हरि [hari]/गुरु [guru]

इ-ending and उ-ending प्रातिपदिकs have similarities which make them decline in the same manner. These similarities are discussed on the next page.

Declension of प्रातिपदिकम् "हरि" (Viṣṇu), इकारान्त-पुंलिङ्ग-शब्दः

वचनम् / विभक्तिः	एकवचनम् (Singular)		द्विवचनम् (Dual)		बहुवचनम् (Plural)	
प्रथमा (1st case)	हरिः	1/1	हरी	1/2	हरयः	1/3
द्वितीया (2nd case)	हरिम्	2/1	हरी	2/2	हरीन्	2/3
तृतीया (3rd case)	हरिणा	3/1	हरिभ्याम्	3/2	हरिभिः	3/3
चतुर्थी (4th case)	हरये	4/1	हरिभ्याम्	4/2	हरिभ्यः	4/3
पञ्चमी (5th case)	हरेः	5/1	हरिभ्याम्	5/2	हरिभ्यः	5/3
षष्ठी (6th case)	हरेः	6/1	हर्योः	6/2	हरीणाम्	6/3
सप्तमी (7th case)	हरौ	7/1	हर्योः	7/2	हरिषु	7/3
सम्बोधनम् (Vocative)	हे हरे	S/1	हे हरी	S/2	हे हरयः	S/3

Other इकार-अन्त-पुंलिङ्ग (इ-ending masculine) प्रातिपदिकs:

अग्नि – fire
अतिथि – guest
अरि – enemy
असि – sword
आदि – beginning
उदधि – ocean
उपाधि – upādhi
ऋषि – sage
कपि – monkey
कवि – poet
गणपति – Gaṇapati
गिरि – mountain
ग्रन्थि – knot
नृपति – king
पाणि – hand
मणि – jewel
मुनि - sage
यति – ascetic
वह्नि – fire
व्याधि – disease
विधि – injunction
रवि – the sun
सारथि – charioteer

Observe how the letter इ at the end of an इ-ending प्रातिपदिक is modified in the declension.

- इ remains as it is in [hariḥ]$^{1/1}$, [harim]$^{2/1}$, [hariṇā]$^{3/1}$, [haribhyām]$^{3/2, 4/2, 5/2}$, [haribhiḥ]$^{3/3}$, [haribhyaḥ]$^{4/3, 5/3}$, and [hariṣu]$^{7/3}$.
- इ is modified into दीर्घ in [harī]$^{1/2, 2/2, S/2}$, [harīn]$^{2/3}$, and [harīṇām]$^{6/3}$.
- इ is modified into अय् in [harayaḥ]$^{1/3, S/3}$ and [haraye]$^{4/1}$.
- इ is modified into गुण in [hareḥ]$^{5/1, 6/1}$ and [hare]$^{S/1}$.
- इ is modified into यण् in [haryoḥ]$^{6/2, 7/2}$.
- इ is modified into औ in [harau]$^{7/1}$.

The letter उ at the end of an उ-ending प्रातिपदिक will be modified in the declension in exactly the same manner as इ at the end of इ-ending प्रातिपदिक.

- उ remains as it is in [guruḥ]$^{1/1}$, [gurum]$^{2/1}$, [guruṇā]$^{3/1}$, [gurubhyām]$^{3/2, 4/2, 5/2}$, [gurubhiḥ]$^{3/3}$, [gurubhyaḥ]$^{4/3, 5/3}$, and [guruṣu]$^{7/3}$.
- उ is modified into दीर्घ in [gurū]$^{1/2, 2/2, S/2}$, [gurūn]$^{2/3}$, and [gurūṇām]$^{6/3}$.
- उ is modified into अय् in [guravaḥ]$^{1/3, S/3}$ and [gurave]$^{4/1}$.
- उ is modified into गुण in [guroḥ]$^{5/1, 6/1}$ and [guro]$^{S/1}$.
- उ is modified into यण् in [gurvoḥ]$^{6/2, 7/2}$.
- उ is modified into औ in [gurau]$^{7/1}$.

The following chart may help in seeing the correspondence in modifications:

<u>Modifications of इ/उ of इ/उ-ending प्रातिपदिकs</u>

विभक्तिः \ वचनम्	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा (1st case)		दीर्घः (ई/ऊ)	अय्/अव्
द्वितीया (2nd case)		दीर्घः (ई/ऊ)	दीर्घः (ई/ऊ)
तृतीया (3rd case)			
चतुर्थी (4th case)	अय्/अव्		
पञ्चमी (5th case)	गुणः (ए/ओ)		
षष्ठी (6th case)	गुणः (ए/ओ)	यण् (य्/व्)	दीर्घः (ई/ऊ)
सप्तमी (7th case)	औ	यण् (य्/व्)	
सम्बोधनम् (Vocative)	गुणः (ए/ओ)	दीर्घः (ई/ऊ)	अय्/अव्

Try to make the declension chart for गुरु, an उ-ending प्रातिपदिक in masculine.

Declension of प्रातिपदिकम् "गुरु" (teacher), उकारान्त-पुंलिङ्ग-शब्दः

वचनम् / विभक्तिः	एकवचनम् (Singular)		द्विवचनम् (Dual)		बहुवचनम् (Plural)	
प्रथमा (1st case)	गुरुः	1/1	गुरू	1/2	गुरवः	1/3
द्वितीया (2nd case)	गुरुम्	2/1	गुरू	2/2	गुरून्	2/3
तृतीया (3rd case)	गुरुणा	3/1	गुरुभ्याम्	3/2	गुरुभिः	3/3
चतुर्थी (4th case)	गुरवे	4/1	गुरुभ्याम्	4/2	गुरुभ्यः	4/3
पञ्चमी (5th case)	गुरोः	5/1	गुरुभ्याम्	5/2	गुरुभ्यः	5/3
षष्ठी (6th case)	गुरोः	6/1	गुर्वोः	6/2	गुरूणाम्	6/3
सप्तमी (7th case)	गुरौ	7/1	गुर्वोः	7/2	गुरुषु	7/3
सम्बोधनम् (Vocative)	हे गुरो	S/1	हे गुरू	S/2	हे गुरवः	S/3

The declension is identical to हरि.

Other उकार-अन्त-पुंलिङ्ग (उ-ending masculine) प्रातिपदिकs:

इन्दु – the Moon	पशु – animal	मुमुक्षु – mumukṣu	साधु – sādhu
इषु – arrow	बन्धु – friend	मृत्यु – death	सिन्धु – sea
ऋतु – season	बाहु – arm	वायु – wind	सेतु – bridge
तरु – tree	बिन्दु – drop	विष्णु – Viṣṇu	स्थाणु – pillar
धातु – root	महाबाहु – Arjuna	शिशु – infant	हेतु – cause

Assignment on इ/उ-ending masculine

- Make declension charts for the इकारान्त and उकारान्त-पुँल्लिङ्ग-प्रातिपदिकs listed above.
- Do Exercises #24 and #25 in the last part of this book.

8. ऋ-ending in पुंलिङ्ग (masculine) – कर्तृ [kartṛ]

प्रातिपदिक कर्तृ is derived from कृ धातु with the suffix तृ which denotes the agent of the action. All the words derived by addition of the suffix तृ decline in the same manner as discussed here. The basic declension is like हरि. The difference is in bold in the chart.

Declension of प्रातिपदिकम् "कर्तृ" (doer), ऋकारान्त-पुंलिङ्ग-शब्दः

वचनम् / विभक्तिः	एकवचनम् (Singular)	द्विवचनम् (Dual)	बहुवचनम् (Plural)
प्रथमा (1st case)	**कर्ता** 1/1	**कर्तारौ** 1/2	**कर्तारः** 1/3
द्वितीया (2nd case)	**कर्तारम्** 2/1	**कर्तारौ** 2/2	कर्तॄन् 2/3
तृतीया (3rd case)	**कर्त्रा** 3/1	कर्तृभ्याम् 3/2	कर्तृभिः 3/3
चतुर्थी (4th case)	**कर्त्रे** 4/1	कर्तृभ्याम् 4/2	कर्तृभ्यः 4/3
पञ्चमी (5th case)	**कर्तुः** 5/1	कर्तृभ्याम् 5/2	कर्तृभ्यः 5/3
षष्ठी (6th case)	**कर्तुः** 6/1	कर्त्रोः 6/2	कर्तॄणाम् 6/3
सप्तमी (7th case)	**कर्तरि** 7/1	कर्त्रोः 7/2	कर्तृषु 7/3
सम्बोधनम् (Vocative)	**हे कर्तः** S/1	**हे कर्तारौ** S/2	**हे कर्तारः** S/3

Other ऋकार-अन्त-पुंलिङ्ग (ऋ-ending masculine) प्रातिपदिकs:

अध्येतृ– student	दातृ – giver	प्रष्टृ – questioner	स्रष्टृ – creator
गन्तृ – goer	द्रष्टृ – seer	भोक्तृ – experiencer	हन्तृ – injurer
ज्ञातृ – knower	धातृ – supporter	श्रोतृ – listener	होतृ – priest

Assignment on ऋ-ending masculine

- Make declension charts for the ऋकार-अन्त-पुँल्लिङ्ग-प्रातिपदिकs listed above.
- Do Exercise #26.

Now we can take a closer look at the declension process. Declension is done by suffixing nominal suffix (सुप्-प्रत्यय [sup-pratyaya]) to nominal base (प्रातिपदिक [prātipadika]). The सुप्-प्रत्ययs were originally taught by Pāṇini with indicatory letters, or इत् [it] in grammatical terminology. Before being used, the इत् letters are removed from the सुप्-प्रत्ययs, as seen in the next chart.

<u>सुप्-प्रत्ययs (nominal suffixes) without इत् (indicatory) letters</u>

	Singular	Dual	Plural
1st case	स् [s]	औ [au]	अस् [as]
2nd case	अम् [am]	औ [au]	अस् [as]
3rd case	आ [ā]	भ्याम् [bhyām]	भिस् [bhis]
4th case	ए [e]	भ्याम् [bhyām]	भ्यस् [bhyas]
5th case	अस् [as]	भ्याम् [bhyām]	भ्यस् [bhyas]
6th case	अस् [as]	ओस् [os]	आम् [ām]
7th case	इ [i]	ओस् [os]	सु [su]

Pāṇini observed three different patterns of declension in three different sections in the declensional chart. These three sections are named as shown below for the sake of explaining the ways of declension in an efficient manner.

<u>Three sections in masculine and feminine</u>

	Singular	Dual	Plural
1st case	स् [s]	औ [au]	अस् [as]
2nd case	अम् [am]	औ [au]	
3rd case			
4th case			
5th case			
6th case			
7th case			

The प्रत्यय in this section of the chart is termed सर्वनामस्थान [sarvanāmasthāna].

The अङ्ग in this section of the chart is termed भ [bha].

The अङ्ग in this section of the chart is termed पद [pada].

By suffixing the सुप्-प्रत्ययs, the प्रातिपदिक is termed अङ्ग. The last letter of अङ्ग is modified in a certain manner in each section. Then the अङ्ग and the सुप्-प्रत्यय are combined. Sandhi (phonetic change when two sounds meet) may take place if applicable.

<u>Modifications of ऋ of ऋ-ending अङ्ग</u>

वचनम् / विभक्तिः	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा (1st case)	आ [kartā]	आर् [kartārau]	आर् [kartāraḥ]
द्वितीया (2nd case)	आर् [kartāram]	आर् [kartārau]	दीर्घः (ॠ) [kartṝn]
तृतीया (3rd case)	यण् (र्) [kartrā]	[kartṛbhyām]	[kartṛbhiḥ]
चतुर्थी (4th case)	यण् (र्) [kartre]	[kartṛbhyām]	[kartṛbhyaḥ]
पञ्चमी (5th case)	उ [kartuḥ]	[kartṛbhyām]	[kartṛbhyaḥ]
षष्ठी (6th case)	उ [kartuḥ]	यण् (र्) [kartroḥ]	दीर्घः (ॠ) [kartṝṇām]
सप्तमी (7th case)	गुणः (अ+र्) [kartari]	यण् (र्) [kartroḥ]	[kartṛṣu]
सम्बोधनम् (Vocative)	अः [kartaḥ]	आर् [kartārau]	आर् [kartāraḥ]

In सर्वनामस्थान section, ऋ becomes आ, आर्, or अः

In 5/1, 6/1 and 7/1, special change takes place.

In 2/3 and 6/3, declension is like राम and हरि.

For the rest, यण्-सन्धि takes place between ऋ and the beginning letter of the suffixes.

In पद section, प्रातिपदिक remains the same.

9. आ-ending in स्त्रीलिङ्ग (feminine) – गङ्गा [gaṅgā]

There is no अ-ending feminine प्रातिपदिक. आ-ending प्रातिपदिक is the basis for declension of vowel-ending feminine प्रातिपदिक. The ending letter आ of आकारान्त-स्त्रीलिङ्ग-प्रातिपदिक in this section is from a feminine suffix आ.

Declension of प्रातिपदिकम् "गङ्गा" (gaṅgā), आकारान्त-स्त्रीलिङ्ग-शब्दः

वचनम् / विभक्तिः	एकवचनम् (Singular)		द्विवचनम् (Dual)		बहुवचनम् (Plural)	
प्रथमा (1st case)	गङ्गा	1/1	गङ्गे	1/2	गङ्गाः	1/3
द्वितीया (2nd case)	गङ्गाम्	2/1	गङ्गे	2/2	गङ्गाः	2/3
तृतीया (3rd case)	गङ्गया	3/1	गङ्गाभ्याम्	3/2	गङ्गाभिः	3/3
चतुर्थी (4th case)	गङ्गायै	4/1	गङ्गाभ्याम्	4/2	गङ्गाभ्यः	4/3
पञ्चमी (5th case)	गङ्गायाः	5/1	गङ्गाभ्याम्	5/2	गङ्गाभ्यः	5/3
षष्ठी (6th case)	गङ्गायाः	6/1	गङ्गयोः	6/2	गङ्गानाम्	6/3
सप्तमी (7th case)	गङ्गायाम्	7/1	गङ्गयोः	7/2	गङ्गासु	7/3
सम्बोधनम् (Vocative)	हे गङ्गे	S/1	हे गङ्गे	S/2	हे गङ्गाः	S/3

- In पद section, सुप्-प्रत्ययs are simply added to प्रातिपदिक.

Other आकार-अन्त-स्त्रीलिङ्ग (आ-ending feminine) प्रातिपदिकs:

अवस्था– state
आख्या – name
आख्यायिका – story
इच्छा – desire
उपमा – example
कथा – story
कृपा – mercy
क्रिया – action
गुहा - cave
चिन्ता – worry
जिज्ञासा – desire to know
जिह्वा – tongue
तितिक्षा – endurance
दया – compassion
दशा – state
देवता – presiding deity
निद्रा – sleep
निष्ठा – firmness
माला – garland
श्रद्धा – faith
शङ्का – doubt
संज्ञा – name
सेना – army
सेवा - service

Assignment on आ-ending feminine

- Observe the declension. Note that सुप्-प्रत्यय s which are ङित्s (suffix with ङ्), i.e., 4/1, 5/1, 6/1, and 7/1 are modified specially for आ-ending feminine प्रातिपदिक.

1st case (प्रथमा विभक्तिः)

- 1/1 looks identical to प्रातिपदिक.
- In 1/2, the last letter आ is replaced by ए.
- In 1/3, विसर्ग is added at the end.

2nd case (द्वितीया विभक्तिः)

- In 2/1, म् is added at the end.
- 2/2 is always the same as 1/2 for any प्रातिपदिक.
- In 2/3, विसर्ग, instead of न्, is added at the end. This is special to feminine words.

3rd case (तृतीया विभक्तिः)

- In 3/1, the last letter आ is shortened and या is added.
- In 3/2 and 3/3, भ्याम् and भिः are suffixed respectively.

4th case (चतुर्थी विभक्तिः)

- In 4/1, यै (special to आ-ending feminine) is suffixed.
- 4/2 is always the same as 3/2 for any प्रातिपदिक.
- In 4/3, भ्यः is suffixed

5th case (पञ्चमी विभक्तिः)

- In 5/1, याः (special to आ-ending feminine) is suffixed.
- 5/2 and 5/3 are always the same as 4/2 and 4/3 for any प्रातिपदिक.

6th case (षष्ठी विभक्तिः)

- In 6/1, याः (special to आ-ending feminine) is suffixed.
- In 6/2, the last letter आ is shortened and योः is added at the end
- In 6/3, नाम् is suffixed. णत्व can happen for the suffix.

7th case (सप्तमी विभक्तिः)

- In 7/1, याम् (special to आ-ending feminine) is suffixed with गुण-सन्धि.
- 7/2 is always the same as 6/2 for any प्रातिपदिक.
- In 7/3, सु is suffixed.

- Make the declension chart for प्रातिपदिकs: अवस्था, इच्छा, क्रिया, गुहा, जिज्ञासा, and देवता.
- Do Exercise #27 in the last part of this book.

10. आ-ending Pronouns in स्त्रीलिङ्ग (feminine) – सर्वा [sarvā]

When pointing to a feminine word, अ-ending सर्वनाम takes a feminine suffix आ and becomes आ-ending feminine प्रातिपदिक. The declension is similar to गङ्गा with exceptions listed below.

- When ङित्s (suffixes with ङ्, i.e., 4/1, 5/1, 6/1, and 7/1) follow, the last letter of अङ्ग, आ, is shortened and suffixes are modified into स्यै, स्याः, स्याः, स्याम्, respectively.
- In 6/3, साम् is suffixed, instead of नाम् in गङ्गा.

Declension of प्रातिपदिकम् "सर्वा" (all), आकारान्त-सर्वनाम-स्त्रीलिङ्ग-शब्दः

वचनम् / विभक्तिः	एकवचनम् (Singular)	द्विवचनम् (Dual)	बहुवचनम् (Plural)
प्रथमा (1st case)	सर्वा	सर्वे	सर्वाः
द्वितीया (2nd case)	सर्वाम्	सर्वे	सर्वाः
तृतीया (3rd case)	सर्वया	सर्वाभ्याम्	सर्वाभिः
चतुर्थी (4th case)	**सर्वस्यै** 4/1	सर्वाभ्याम्	सर्वाभ्यः
पञ्चमी (5th case)	**सर्वस्याः** 5/1	सर्वाभ्याम्	सर्वाभ्यः
षष्ठी (6th case)	**सर्वस्याः** 6/1	सर्वयोः	**सर्वासाम्** 6/3
सप्तमी (7th case)	**सर्वस्याम्** 7/1	सर्वयोः	सर्वासु
प्रथमा (1st case)	हे सर्वे	हे सर्वे	हे सर्वाः

The rest declines like गङ्गा.

Other आकार-अन्त-सर्वनाम (आ-ending pronouns):

अन्या – another
अन्यतरा – one of the two
इतरा – another
उभा – both (only in dual)
एका – one, someone
परा – after, another
पूर्वा – before, east
विश्वा – all
स्वा – oneself, one's own

Assignment on आ-ending pronoun (सर्वनाम) in feminine

- Make the declension chart for the प्रातिपदिकs in the list above.
- Do Exercise #28 in the last part of this book.

11. Other Pronouns in स्त्रीलिङ्ग (feminine) – तद्, यद्, एतद्, किम्

When pointing to a feminine word, तद्, यद्, एतद्, and किम् become ता, या, एता, and का respectively with a feminine suffix आ and decline like आ-ending सर्वनाम.

Declension of सर्वनाम-प्रातिपदिकम् "तद्" (that), in feminine

विभक्तिः \ वचनम्	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा (1st case)	सा 1/1	ते	ताः
द्वितीया (2nd case)	ताम्	ते	ताः
तृतीया (3rd case)	तया	ताभ्याम्	ताभिः
चतुर्थी (4th case)	तस्यै	ताभ्याम्	ताभ्यः
पञ्चमी (5th case)	तस्याः	ताभ्याम्	ताभ्यः
षष्ठी (6th case)	तस्याः	तयोः	तासाम्
सप्तमी (7th case)	तस्याम्	तयोः	तासु

The rest declines like सर्वा. * There is no vocative.

Declension of सर्वनाम-प्रातिपदिकम् "यद्" (that which), in feminine

विभक्तिः \ वचनम्	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा (1st case)	या	ये	याः
द्वितीया (2nd case)	याम्	ये	याः
तृतीया (3rd case)	यया	याभ्याम्	याभिः
चतुर्थी (4th case)	यस्यै	याभ्याम्	याभ्यः
पञ्चमी (5th case)	यस्याः	याभ्याम्	याभ्यः
षष्ठी (6th case)	यस्याः	ययोः	यासाम्
सप्तमी (7th case)	यस्याम्	ययोः	यासु

It declines like सर्वा. * There is no vocative.

Declension of सर्वनाम-प्रातिपदिकम् "एतद्" (this), in feminine

वचनम् / विभक्तिः	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा (1st case)	एषा 1/1	एते	एताः
द्वितीया (2nd case)	एताम्	एते	एताः
तृतीया (3rd case)	एतया	एताभ्याम्	एताभिः
चतुर्थी (4th case)	एतस्यै	एताभ्याम्	एताभ्यः
पञ्चमी (5th case)	एतस्याः	एताभ्याम्	एताभ्यः
षष्ठी (6th case)	एतस्याः	एतयोः	एतासाम्
सप्तमी (7th case)	एतस्याम्	एतयोः	एतासु

The rest declines like सर्वा. * There is no vocative.

Declension of सर्वनाम-प्रातिपदिकम् "किम्" (what), in feminine

वचनम् / विभक्तिः	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा (1st case)	का	के	काः
द्वितीया (2nd case)	काम्	के	काः
तृतीया (3rd case)	कया	काभ्याम्	काभिः
चतुर्थी (4th case)	कस्यै	काभ्याम्	काभ्यः
पञ्चमी (5th case)	कस्याः	काभ्याम्	काभ्यः
षष्ठी (6th case)	कस्याः	कयोः	कासाम्
सप्तमी (7th case)	कस्याम्	कयोः	कासु

It declines like सर्वा. * There is no vocative.

Assignment on तद्, यद्, एतद्, किम् in feminine

- Do Exercise #29 in the last part of this book.

12. ई-ending in स्त्रीलिङ्ग (feminine) – नदी [nadī]

The ending letter ई of ईकारान्त-स्त्रीलिङ्ग-प्रातिपदिक in this section is from a feminine suffix ई. Some of the derived प्रातिपदिकs, such as कर्तृ, योगिन्, भगवत्, सत्, take this feminine suffix ई and become ई-ending feminine प्रातिपदिक.

Declension of प्रातिपदिकम् "नदी" (river), ईकारान्त-स्त्रीलिङ्ग-शब्दः

विभक्तिः \ वचनम्	एकवचनम् (Singular)		द्विवचनम् (Dual)		बहुवचनम् (Plural)	
प्रथमा (1st case)	नदी	1/1	नद्यौ	1/2	नद्यः	1/3
द्वितीया (2nd case)	नदीम्	2/1	नद्यौ	2/2	नदीः	2/3
तृतीया (3rd case)	नद्या	3/1	नदीभ्याम्	3/2	नदीभिः	3/3
चतुर्थी (4th case)	नद्यै	4/1	नदीभ्याम्	4/2	नदीभ्यः	4/3
पञ्चमी (5th case)	नद्याः	5/1	नदीभ्याम्	5/2	नदीभ्यः	5/3
षष्ठी (6th case)	नद्याः	6/1	नद्योः	6/2	नदीनाम्	6/3
सप्तमी (7th case)	नद्याम्	7/1	नद्योः	7/2	नदीषु	7/3
सम्बोधनम् (Vocative)	हे नदि	S/1	हे नद्यौ	S/2	हे नद्यः	S/3

- In पद section, सुप्-प्रत्ययs are simply added to प्रातिपदिक.
- In 7/3, मूर्धन्यत्व takes place. (Refer मूर्धन्यत्व-सन्धिः (8.3.59) in Volume 2.)

Other ईकार-अन्त-स्त्रीलिङ्ग (ई-ending feminine) प्रातिपदिकs:

उर्वी– earth	देवी – goddess	वापी – pond
काली – Kālī	नगरी - city	वाराणसी - Vārāṇasī
काशी – Vārāṇasī	पत्नी – wife	= Derived words =
गायत्री – Gāyatrī	पार्वती – Pārvatī	कर्त्री – feminine form of कर्तृ
गौरी – Gaurī	पृथिवी – earth	योगिनी – feminine form of योगिन्
जननी – mother	मही – earth	भगवती – feminine form of भगवत्
टिप्पणी – footnote	वाणी – speech	सती – feminine form of सत्

Except for S/1, for all the forms in the declension of ई-ending feminine, the last letter ई of the प्रातिपदिक either remains in the same form, or changes into य्, as a result of यण्-सन्धि with vowel-beginning suffixes, as seen in the following chart. [13]

The underlined सुप्-प्रत्ययs are special for ई-ending feminine प्रातिपदिकs.

Modifications of ई of ई-ending प्रातिपदिक with सुप्-प्रत्ययs

वचनम् / विभक्तिः	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा (1st case)	+ elided	यण् (य्) + औ	यण् (य्) + अस्
द्वितीया (2nd case)	+ म्	यण् (य्) + औ	+ :
तृतीया (3rd case)	यण् (य्) + आ	+ भ्याम्	+ भिः
चतुर्थी (4th case)	यण् (य्) + ऐ	+ भ्याम्	+ भ्यः
पञ्चमी (5th case)	यण् (य्) + आः	+ भ्याम्	+ भ्यः
षष्ठी (6th case)	यण् (य्) + आः	यण् (य्) + ओस्	+ नाम्
सप्तमी (7th case)	यण् (य्) + आम्	यण् (य्) + ओस्	+ सु
सम्बोधनम् (Vocative)	ह्रस्वः (इ) + elided	यण् (य्) + औ	यण् (य्) + अस्

Assignment on ई-ending in feminine

- Make the declension chart for प्रातिपदिकs देवी, पृथिवी, and भगवती
- Do Exercise #30 in the last part of this book.

[13] Note that there are some exceptions.

1) लक्ष्मी (Goddess Lakṣmī) in 1/1 is लक्ष्मीः, with विसर्ग. It declines like नदी for the rest.
2) श्री (Goddess Lakṣmī), धी (intellect), ह्री (humility), भी (fear) in 1/1 are also with विसर्ग. The last letter ई is changed into इय् when suffix beginning with vowel follows.
3) स्त्री (female) in 1/1 is स्त्री, without विसर्ग. The last letter ई is changed into इय् when suffix beginning with vowel follows, but the change is optional in 2/1 and 2/3.

13. इ-ending in स्त्रीलिङ्ग (feminine) – मति [mati]

The declension of short इ-ending feminine प्रातिपदिकs is a mixture of short इ-ending masculine like हरि and long ई-ending feminine like नदी.

The entire declension is like हरि, except for 2/3 and 3/1, which are like नदी.

With सुप्-प्रत्यय which is ङित् (suffix with ङ्. i.e., 4/1, 5/1, 6/1, and 7/1), there are two forms: one is like हरि and the other is like नदी.

Many of the इ-ending feminine प्रातिपदिकs are derived from धातु with suffix ति, which makes feminine प्रातिपदिक.

Declension of प्रातिपदिकम् "मति" (intellect), इकारान्त-स्त्रीलिङ्ग-शब्दः

विभक्तिः \ वचनम्	एकवचनम् (Singular)	द्विवचनम् (Dual)	बहुवचनम् (Plural)
प्रथमा (1st case)	मतिः	मती	मतयः
द्वितीया (2nd case)	मतिम्	मती	मतीः 2/3
तृतीया (3rd case)	मत्या 3/1	मतिभ्याम्	मतिभिः
चतुर्थी (4th case)	मत्यै / मतये 4/1	मतिभ्याम्	मतिभ्यः
पञ्चमी (5th case)	मत्याः / मतेः 5/1	मतिभ्याम्	मतिभ्यः
षष्ठी (6th case)	मत्याः / मतेः 6/1	मत्योः	मतीनाम्
सप्तमी (7th case)	मत्याम् / मतौ 7/1	मत्योः	मतिषु
सम्बोधनम् (Vocative)	हे मते	हे मती	हे मतयः

 Forms in black are like नदी (ई-ending feminine). The rest are like हरि (इ-ending masculine).

Other इकार-अन्त-स्त्रीलिङ्ग (इ-ending feminine) प्रातिपदिकs:

अनुपपत्ति – untenability	दृष्टि – view	भूमि – earth	शक्ति – power
उक्ति – statement	प्रकृति – nature, origin	मुक्ति – freedom	शान्ति – peace
उपपत्ति – tenability	प्राप्ति – gain	युक्ति – reasoning	श्रुति – śruti
गति – way	बुद्धि – intellect	युवति – girl	सृष्टि – creation
तिथि – lunar day	भीति – fear	रुचि – light	स्मृति – smṛti

<u>Assignment on इ-ending in feminine</u>

- Make the declension chart for प्रातिपदिकs अनुपपत्ति, उक्ति, गति, प्राप्ति, श्रुति, and स्मृति.
- Do Exercises #31and #32 in the last part of this book.

उ-ending feminine प्रातिपदिक and ऊ-ending feminine प्रातिपदिक are omitted in this book because they are rarely seen. However, their declensions are easily made by following the principle of the correspondence of इ and उ. Refer back to 7. इ/उ-ending in पुंलिङ्ग (masculine).

14. Pronoun – इदम् [idam]

इदम् (this) is a सर्वनाम प्रातिपदिक. It indicates an object which is close to the speaker. एतद् (this) is closer proximity to इदम् (this).

इदम् (this) declines in all three लिङ्गs (genders), agreeing with the लिङ्ग of the word it qualifies.

In masculine, इदम् declines as "अ" in सर्वनाम, except as indicated below in black.

Declension of सर्वनाम-प्रातिपदिकम् "इदम्" (this) in masculine

वचनम् / विभक्तिः	एकवचनम् (Singular)	द्विवचनम् (Dual)	बहुवचनम् (Plural)
प्रथमा (1st case)	अयम् 1/1	इमौ 1/2	इमे 1/3
द्वितीया (2nd case)	इमम् 2/1	इमौ 2/2	इमान् 2/3
तृतीया (3rd case)	अनेन 3/1	आभ्याम्	एभिः 3/3
चतुर्थी (4th case)	अस्मै	आभ्याम्	एभ्यः
पञ्चमी (5th case)	अस्मात्/अस्माद्	आभ्याम्	एभ्यः
षष्ठी (6th case)	अस्य	अनयोः 6/2	एषाम्
सप्तमी (7th case)	अस्मिन्	अनयोः 7/2	एषु

The rest declines like सर्व. * There is no vocative.

In neuter, इदम् declines like in masculine, except for the first two cases shown below.

Declension of सर्वनाम-प्रातिपदिकम् "इदम्" (this) in neuter

वचनम् / विभक्तिः	एकवचनम् (Singular)	द्विवचनम् (Dual)	बहुवचनम् (Plural)
प्रथमा (1st case)	इदम् 1/1	इमे 1/2	इमानि 1/3
द्वितीया (2nd case)	इदम् 2/1	इमे 2/2	इमानि 2/3

The rest declines like इदम् in पुंलिङ्ग. * There is no vocative.

In feminine, इदम् declines as "आ" in सर्वनाम, except as indicated below in black.

Declension of सर्वनाम-प्रातिपदिकम् "इदम्" (this) in feminine

वचनम् / विभक्तिः	एकवचनम् (Singular)	द्विवचनम् (Dual)	बहुवचनम् (Plural)
प्रथमा (1st case)	इयम् 1/1	इमे 1/2	इमाः 1/3
द्वितीया (2nd case)	इमाम् 2/1	इमे 2/2	इमाः 2/3
तृतीया (3rd case)	अनया 3/1	आभ्याम्	आभिः
चतुर्थी (4th case)	अस्यै	आभ्याम्	आभ्यः
पञ्चमी (5th case)	अस्याः	आभ्याम्	आभ्यः
षष्ठी (6th case)	अस्याः	अनयोः 6/2	आसाम्
सप्तमी (7th case)	अस्याम्	अनयोः 7/2	आसु

The rest declines like सर्वा.

15. Pronoun – अदस् [adas]

अदस् (this) indicates an object which is away from the speaker, but is still seen by the speaker, unlike तद् (that) which is away and not seen.

अदस् (that), सर्वनाम प्रातिपदिक, declines in three लिङ्गs (genders), agreeing with the लिङ्ग of the word it qualifies.

Declension of सर्वनाम-प्रातिपदिकम् "अदस्" (that) in masculine

वचनम् / विभक्तिः	एकवचनम् (Singular)	द्विवचनम् (Dual)	बहुवचनम् (Plural)
प्रथमा (1st case)	असौ 1/1	अमू 1/2	अमी 1/3
द्वितीया (2nd case)	अमुम् 2/1	अमू 2/2	अमून् 2/3
तृतीया (3rd case)	अमुना 3/1	अमूभ्याम् 3/2	अमीभिः 3/3
चतुर्थी (4th case)	अमुष्मै 4/1	अमूभ्याम् 4/2	अमीभ्यः 4/3
पञ्चमी (5th case)	अमुष्मात्/अमुष्माद् 5/1	अमूभ्याम् 5/2	अमीभ्यः 5/3
षष्ठी (6th case)	अमुष्य 6/1	अमुयोः 6/2	अमीषाम् 6/3
सप्तमी (7th case)	अमुष्मिन् 7/1	अमुयोः 7/2	अमीषु 7/3

Declension of सर्वनाम-प्रातिपदिकम् "अदस्" (that) in neuter

वचनम् / विभक्तिः	एकवचनम् (Singular)	द्विवचनम् (Dual)	बहुवचनम् (Plural)
प्रथमा (1st case)	अदः 1/1	अमू 1/2	अमूनि 1/3
द्वितीया (2nd case)	अदः 2/1	अमू 2/2	अमूनि 2/3

The rest declines like अदस् in पुंलिङ्ग. * There is no vocative.

Declension of सर्वनाम-प्रातिपदिकम् "अदस्" (that) in feminine

वचनम् / विभक्तिः	एकवचनम् (Singular)		द्विवचनम् (Dual)		बहुवचनम् (Plural)	
प्रथमा (1st case)	असौ	1/1	अमू	1/2	अमूः	1/3
द्वितीया (2nd case)	अमूम्	2/1	अमू	2/2	अमूः	2/3
तृतीया (3rd case)	अमुया	3/1	अमूभ्याम्	3/2	अमूभिः	3/3
चतुर्थी (4th case)	अमुष्यै	4/1	अमूभ्याम्	4/2	अमूभ्यः	4/3
पञ्चमी (5th case)	अमुष्याः	5/1	अमूभ्याम्	5/2	अमूभ्यः	5/3
षष्ठी (6th case)	अमुष्याः	6/1	अमुयोः	6/2	अमूषाम्	6/3
सप्तमी (7th case)	अमुष्याम्	7/1	अमुयोः	7/2	अमूषु	7/3

Note: Among pronouns एतद्, इदम्, अदस्, and तद्, the following order is generally used based on the increasing distance from the speaker, एतद् being the closest to the speaker, and तद् the farthest:

एतद् (this) < इदम् (this) < अदस् (that) < तद् (that)

Assignment on इदम् and अदस्

- Do Exercise #33 in the last part of this book.

16. Pronouns – युष्मद् [yuṣmad], अस्मद् [asmad]

- युष्मद् (you) and अस्मद् (I, we) are सर्वनाम-प्रातिपदिकs. They respectively indicate the listener and speaker.

- युष्मद् (you) and अस्मद् (I, we) have the same forms in all 3 लिङ्गs.

  E.g., त्वम्$^{m/1/1}$ देवदत्तः$^{m/1/1}$ । त्वम्$^{f/1/1}$ पार्वती$^{f/1/1}$ । त्वम्$^{n/1/1}$ मित्रम्$^{n/1/1}$ ।

  E.g., अहम्$^{m/1/1}$ देवदत्तः$^{m/1/1}$ । अहम्$^{f/1/1}$ पार्वती$^{f/1/1}$ । अहम्$^{n/1/1}$ मित्रम्$^{n/1/1}$ ।

- In 2nd, 4th, and 6th case, there are optional forms.

  E.g., ईश्वरः$^{1/1}$ त्वाम्/त्वा$^{2/1}$ रक्षतु$^{III/1}$ । (May the Lord protect you.)

  E.g., ईश्वरः$^{1/1}$ माम्/मा$^{2/1}$ रक्षतु$^{III/1}$ । (May the Lord protect me.)

  E.g., ईश्वरः$^{1/1}$ युवाम्/वाम्$^{2/2}$ रक्षतु$^{III/1}$। (May the Lord protect us two.)

  E.g., ईश्वरः$^{1/1}$ आवाम्/नौ$^{2/2}$ रक्षतु$^{III/1}$। (May the Lord protect us two.)

  E.g., ईश्वरः$^{1/1}$ युष्मान्/वः$^{2/3}$ रक्षतु$^{III/1}$। (May the Lord protect you all.)

  E.g., ईश्वरः$^{1/1}$ अस्मान्/नः$^{2/3}$ रक्षतु$^{III/1}$। (May the Lord protect us two.)

  E.g., नमः^{0} तुभ्यम्/ते$^{4/1}$ नमः^{0} । (Salutations to you)

  E.g., मह्यम्/मे$^{4/1}$ स्वस्ति^{0}। (May auspiciousness be on me.)

  E.g., नमः^{0} युवाभ्याम्/वाम्$^{4/2}$ नमः^{0} । (Salutations to you two)

  E.g., आवाभ्याम्/नौ$^{4/2}$ स्वस्ति^{0}। (May auspiciousness be on us two

  E.g., नमः^{0} युष्मभ्यम्/वः$^{4/3}$ नमः^{0} । (Salutations to you all)

  E.g., अस्मभ्यम्/नः$^{4/3}$ स्वस्ति^{0}। (May auspiciousness be on us all.)

  E.g., तव/ते$^{6/1}$ सिद्धिः$^{1/1}$। (your succuss)

  E.g., मम/मे$^{6/1}$ सिद्धिः$^{1/1}$। (my succuss)

  E.g., युवयोः/वाम्$^{6/2}$ गृहम्$^{1/1}$। (the house of you two)

  E.g., आवयोः/नौ$^{6/2}$ गृहम्$^{1/1}$। (the house of us two)

  E.g., युष्माकम्/वः$^{6/3}$ आचार्यः$^{1/1}$। (the teacher of you all)

  E.g., अस्माकम्/नः$^{6/3}$ आचार्यः$^{1/1}$। (our teacher)

Declension of सर्वनाम-प्रातिपदिकम् "युष्मद्" (you, the listener) in all genders

विभक्तिः \ वचनम्	एकवचनम्		द्विवचनम्		बहुवचनम्	
प्रथमा (1st case)	त्वम्	1/1	युवाम्	1/2	यूयम्	1/3
द्वितीया (2nd case)	त्वाम्/त्वा	2/1	युवाम्/वाम्	2/2	युष्मान्/वः	2/3
तृतीया (3rd case)	त्वया	3/1	युवाभ्याम्	3/2	युष्माभिः	3/3
चतुर्थी (4th case)	तुभ्यम्/ते	4/1	युवाभ्याम्/वाम्	4/2	युष्मभ्यम्/वः	4/3
पञ्चमी (5th case)	त्वत्	5/1	युवाभ्याम्	5/2	युष्मत्	5/3
षष्ठी (6th case)	तव/ते	6/1	युवयोः/वाम्	6/2	युष्माकम्/वः	6/3
सप्तमी (7th case)	त्वयि	7/1	युवयोः	7/2	युष्मासु	7/3

Declension of सर्वनाम-प्रातिपदिकम् "अस्मद्" (I, we, the speaker) in all genders

विभक्तिः \ वचनम्	एकवचनम्		द्विवचनम्		बहुवचनम्	
प्रथमा (1st case)	अहम्	1/1	आवाम्	1/2	वयम्	1/3
द्वितीया (2nd case)	माम्/मा	2/1	आवाम्/नौ	2/2	अस्मान्/नः	2/3
तृतीया (3rd case)	मया	3/1	आवाभ्याम्	3/2	अस्माभिः	3/3
चतुर्थी (4th case)	मह्यम्/मे	4/1	आवाभ्याम्/नौ	4/2	अस्मभ्यम्/नः	4/3
पञ्चमी (5th case)	मत्	5/1	आवाभ्याम्	5/2	अस्मत्	5/3
षष्ठी (6th case)	मम/मे	6/1	आवयोः/नौ	6/2	अस्माकम्/नः	6/3
सप्तमी (7th case)	मयि	7/1	आवयोः	7/2	अस्मासु	7/3

* There is no vocative.

Assignment on युष्मद् and अस्मद्

- Do Exercise #34 in the last part of this book.

17. Referring to the same object again (अन्वादेशः [anvādeśaḥ]) with इदम्/एतद्

When one object is mentioned for conveying something, then, again the same object is mentioned for conveying something else, that mentioning of the same object for the second time is called अन्वादेश [anvādeśaḥ] in grammatical terminology.

When इदम् (this)/एतद् (this) are used in अन्वादेश [anvādeśaḥ], they assume different forms in the 2nd case (2/1, 2/2, and 2/3), 3/1, 6/2, and 7/2. In these cases, the प्रातिपदिक is replaced by "एन" in all three genders. Note that they are not optional forms of इदम्/एतद्.

अन्वादेशः (referring again) of "इदम्" (this) and "एतद्" (this) in masculine

	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा (1st case)			
द्वितीया (2nd case)	एनम् 2/1	एनौ 2/2	एनान् 2/3
तृतीया (3rd case)	एनेन 3/1		
चतुर्थी (4th case)			
पञ्चमी (5th case)			
षष्ठी (6th case)		एनयोः 6/2	
सप्तमी (7th case)		एनयोः 7/2	

The rest declines as usual.

अन्वादेशः (referring again) of "इदम्" (this) and "एतद्" (this) in neuter

	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा (1st case)			
द्वितीया (2nd case)	एनत्/एनद् 2/1	एने 2/2	एनानि 2/3

The rest (excepting 1st case) declines like masculine.

अन्वादेशः (referring again) of "इदम्" (this) and "एतद्" (this) in feminine

	एकवचनम्	द्विवचनम्	बहुवचनम्
प्रथमा (1st case)			
द्वितीया (2nd case)	एना 2/1	एने 2/2	एनाः 2/3
तृतीया (3rd case)	एनया 3/1		
चतुर्थी (4th case)			
पञ्चमी (5th case)			
षष्ठी (6th case)		एनयोः 6/2	
सप्तमी (7th case)		एनयोः 7/2	

The rest declines as usual.

Topic X
Declension of
Consonant-ending Nominal bases

Declension is done by suffixing nominal suffix (सुप्-प्रत्यय [sup-pratyaya]) to nominal base (प्रातिपदिक [prātipadika]). This concept is most useful when declining consonant-ending प्रातिपदिकs because most of the declined forms are made by simply combining प्रातिपदिक and सुप्-प्रत्यय.

While combining, consonant sandhi rules are applied in many places. Therefore, consonant sandhi rules taught in Volume 2 – Phonetics & Sandhi are to be studied along with 2this section.

Common steps in declension of हलन्त (consonant-ending) प्रातिपदिक

- सुप्-प्रत्ययs without इत् (indicatory) letter are suffixed to प्रातिपदिक (nominal base).
  E.g., सुगण् + स् 1/1
- In 1/1, प्रत्यय "स्" is elided after consonant.
  E.g., सुगण् + 1/1
- Sandhi rules apply between the last letter of प्रातिपदिक and the first letter of सुप्-प्रत्यय. If the अङ्ग is termed as पद, the last letter of प्रातिपदिक is considered to be at the end of पद, thus sandhi rules for पदान्त (end of पद) will apply. The reference is given with the Pāṇini-sūtra numbers found in the Consonant Sandhi section in Volume 2.
  E.g., मरुत् + भ्याम् 3/2
  मरुद् + भ्याम् 3/2 The last consonant at the end of पद is softened. (Ref. 8.3.29)
- स् at the end of the पद (word, declined form), is changed into विसर्ग.
  E.g., सुगण् + अस् 1/3
  सुगणस् 1/3
  सुगणः 1/3

सुप्-प्रत्ययs were originally taught by Pāṇini with indicatory letters, or इत् [it] in grammatical terminology. When being used, इत् (indicatory) letters are removed, as seen in the next charts.

सुप्-प्रत्ययs (nominal suffixes) without इत् (indicatory) letters

	Singular	Dual	Plural
1st case	स् [s]	औ [au]	अस् [as]
2nd case	अम् [am]	औ [au]	अस् [as]
3rd case	आ [ā]	भ्याम् [bhyām]	भिस् [bhis]
4th case	ए [e]	भ्याम् [bhyām]	भ्यस् [bhyas]
5th case	अस् [as]	भ्याम् [bhyām]	भ्यस् [bhyas]
6th case	अस् [as]	ओस् [os]	आम् [ām]
7th case	इ [i]	ओस् [os]	सु [su]

सुप्-प्रत्ययs (nominal suffixes) modified for declension in neuter

	Singular	Dual	Plural
1st case	-/अम् [am] *	ई [ī]	इ [i]
2nd case	-/अम् [am] *	ई [ī]	इ [i]

* When प्रातिपदिक ends with short अ, the suffix is अम्. Otherwise, the suffix is elided.

The 3rd case onwards is the same as for masculine and feminine.

Note that there is no 8th case. **The suffixes of the 1st case (प्रथमा विभक्तिः) alone are used in the sense of vocative (सम्बोधनम् [sambodhanam]).** However, the singular form of vocative may be different from the normal singular form of the 1st case. For the sake of addressing this only, the extra row for vocative (सम्बोधनम्) is added in a declensional chart. To avoid confusing with the original 1st case, abbreviations S/1, S/2, and S/3 are used in this book. The student has to be aware that S stands for the 1st case in vocative (सम्बोधनम्).

Pāṇini observed three different patterns of declension in three different sections in the declensional chart. They are named as shown below for the sake of explaining the ways of declension in an efficient manner.

Three sections in masculine and feminine

वचनम् / विभक्तिः	एकवचनम् (Singular)	द्विवचनम् (Dual)	बहुवचनम् (Plural)
प्रथमा (1st case)	स् [s]	औ [au]	अस् [as]
द्वितीया (2nd case)	अम् [am]	औ [au]	
तृतीया (3rd case)			
चतुर्थी (4th case)			
पञ्चमी (5th case)			
षष्ठी (6th case)			
सप्तमी (7th case)			

Three sections in neuter

वचनम् / विभक्तिः	एकवचनम् (Singular)	द्विवचनम् (Dual)	बहुवचनम् (Plural)
प्रथमा (1st case)			इ [i]
द्वितीया (2nd case)			इ [i]

The rest is the same as masculine and feminine.

[Thick-bordered box] The प्रत्यय in this section of the charts is termed सर्वनामस्थान [sarvanāmasthāna].

[White box] The अङ्ग in this section of the chart is termed भ [bha].

[Grey box] The अङ्ग in this section of the chart is termed पद [pada].

1. ण्-ending in पुंलिङ्ग (masculine)/स्त्रीलिङ्ग (feminine) – सुगण् [sugaṇ]

सुगण् (one who counts well)[14] is the simplest to decline among all प्रातिपदिकs because it requires the least numbers of modification in declension. Declension is done as follows:

सुगण् + स् 1/1 — सुप्-प्रत्यय without इत् letter is suffixed for declension.
सुगण् + 1/1 — स् of 1/1 is to be elided after consonant.
सुगण् 1/1 — This is the final form of 1/1.

सुगण् + औ 1/2 — सुप्-प्रत्यय is suffixed for declension.
सुगणौ 1/2 — This is the final form of 1/2.
Etc.

Declension of प्रातिपदिकम् "सुगण्" (one who counts well) णकारान्त-शब्दः

वचनम् / विभक्तिः	एकवचनम् (Singular)		द्विवचनम् (Dual)		बहुवचनम् (Plural)	
प्रथमा (1st case)	सुगण्	1/1	सुगणौ	1/2	सुगणः	1/3
द्वितीया (2nd case)	सुगणम्	2/1	सुगणौ	2/2	सुगणः	2/3
तृतीया (3rd case)	सुगणा	3/1	सुगण्भ्याम्	3/2	सुगण्भिः	3/3
चतुर्थी (4th case)	सुगणे	4/1	सुगण्भ्याम्	4/2	सुगण्भ्यः	4/3
पञ्चमी (5th case)	सुगणः	5/1	सुगण्भ्याम्	5/2	सुगण्भ्यः	5/3
षष्ठी (6th case)	सुगणः	6/1	सुगणोः	6/2	सुगणाम्	6/3
सप्तमी (7th case)	सुगणि	7/1	सुगणोः	7/2	सुगण्सु	7/3
सम्बोधनम् (Vocative)	हे सुगण्	S/1	हे सुगणौ	S/2	हे सुगणः	S/3

सुगण् (one who counts well) can be masculine or feminine, depending on the gender of the प्रातिपदिक qualified by the word सुगण्. In either gender, it declines in the same manner.

[14] The प्रातिपदिक सुगण् is derived from उपसर्ग सु (well) and धातु गण् (to count) with "zero-suffix" denoting the agent of the action. By this suffix, the धातु becomes प्रातिपदिक.

Words which decline in the same manner:

यण्, अण् – **प्रत्याहार** (abbreviations used in Pāṇini grammar)

Words which decline in the same manner except for 7/3, where **स्** becomes **ष्** (Ref. 8.3.59):

हल्, झल्, एङ् – **प्रत्याहार** (abbreviations used in Pāṇini grammar)

<u>Assignment on ण्-ending प्रातिपदिक in masculine and feminine</u>

- Decline **सुगण्, यण्, हल्,** and **झल्** in 24 forms by the following steps:

हल् + स् 1/1 — **सुप्-प्रत्यय** without **इत्** letter is suffixed for declension.

हल् + 1/1 — **स्** of 1/1 is to be elided after consonant.

हल् 1/1 — This is the final form of 1/1.

हल् + औ 1/2 — **सुप्-प्रत्यय** is suffixed for declension.

हलौ 1/2 — This is the final form of 1/2.

हल् + अस् 1/3 — **सुप्-प्रत्यय** is suffixed for declension.

हलः 1/3 — The last **स्** at the end of **पद** becomes **विसर्ग**. This is the final form of 1/3.

....

हल् + इ 7/1 — **सुप्-प्रत्यय** is suffixed for declension.

हलि 7/1 — This is the final form of 7/1.

हल् + ओस् 7/2 — **सुप्-प्रत्यय** is suffixed for declension.

हलोः 7/2 — The last **स्** at the end of **पद** becomes **विसर्ग**. This is the final form of 7/2.

हल् + सु 7/3 — **सुप्-प्रत्यय** is suffixed for declension.

हल् + षु 7/3 — **स्** in suffix becomes **मूर्धन्य** because **ल्** is preceding. (Ref. 8.3.59)

हल्षु 7/3 — This is the final form of 7/3.

- Do Exercise #35 in the last part of this book.

2. त्/द्/ध्/भ्-ending in पुंलिङ्ग (masculine)/स्त्रीलिङ्ग (feminine) – मरुत् [marut]

For प्रातिपदिकs ending with झल् (consonants from 1st to 4th of the classes and sibilants), the last letter becomes 3rd of the class at the end of पद. (Ref. जश्त्व 8.2.39)

However, it becomes hardened in 7/3, and optionally in 1/1. (Ref. चर्त्वे 8.4.55, 8.4.56)

The steps of declension of मरुत् (wind god) are described below.

Declension of प्रातिपदिकम् "मरुत्" (wind god) तकारान्त-पुंलिङ्ग-शब्दः

विभक्तिः \ वचनम्	एकवचनम् (Singular)		द्विवचनम् (Dual)		बहुवचनम् (Plural)	
प्रथमा (1st case)	मरुत्/**मरुद्**	1/1	मरुतौ	1/2	मरुतः	1/3
द्वितीया (2nd case)	मरुतम्	2/1	मरुतौ	2/2	मरुतः	2/3
तृतीया (3rd case)	मरुता	3/1	**मरुद्भ्याम्**	3/2	**मरुद्भिः**	3/3
चतुर्थी (4th case)	मरुते	4/1	**मरुद्भ्याम्**	4/2	**मरुद्भ्यः**	4/3
पञ्चमी (5th case)	मरुतः	5/1	**मरुद्भ्याम्**	5/2	**मरुद्भ्यः**	5/3
षष्ठी (6th case)	मरुतः	6/1	मरुतोः	6/2	मरुताम्	6/3
सप्तमी (7th case)	मरुति	7/1	मरुतोः	7/2	**मरुत्सु**	7/3
सम्बोधनम् (Vocative)	हे मरुत्/**मरुद्**	S/1	हे मरुतौ	S/2	हे मरुतः	S/3

The rest is like सुगण्.

Steps of declension

मरुत् + स् 1/1 सुप्-प्रत्यय without इत् letter is suffixed for declension.

मरुत् + 1/1 स् of 1/1 is to be elided after consonant.

मरुद् 1/1 The consonant at the end of पद becomes softened. (Ref. 8.3.29)

मरुत् 1/1 Optionally, the last consonant is hardened. (Ref. 8.4.56)

मरुत्/मरुद् 1/1 These are the final forms of 1/1.

मरुत् + औ 1/2 सुप्-प्रत्यय is suffixed for declension.

मरुतौ 1/2 This is the final form of 1/2.

...

In पद् section (shown in gray background in the table):

मरुत् + भ्याम्$^{3/2}$ सुप्-प्रत्यय is suffixed for declension.

मरुद् + भ्याम्$^{3/2}$ The consonant at the end of पद् becomes softened. (Ref. 8.3.29)

मरुद्भ्याम्$^{3/2}$ This is the final form of 3/2.

मरुत् + सु$^{7/3}$ सुप्-प्रत्यय is suffixed for declension.

मरुद् + सु$^{7/3}$ The consonant at the end of पद् becomes softened. (Ref. 8.3.29)

मरुत् + सु$^{7/3}$ The consonant followed by hard consonant becomes hardened. (Ref. 8.4.55)

मरुत्सु$^{7/3}$ This is the final form of 7/3.

These प्रातिपदिकs decline in the same manner: (m. = masculine; f. = feminine)

<u>त्-ending words:</u>

अत्	- m. short अ	सर्वभृत्	- m./f. the one who supports everything
विद्युत्	- f. lightning	कृत्स्नकर्मकृत्	- m./f. the one who has done everything

<u>द्-ending words:</u>

सुहृद्	- m. friend	सर्वविद्	- m./f. one who knows everything
मृद्	- f. clay	आपद्	- f. calamity
सम्पद्	- f. wealth	उपनिषद्	- f. upaniṣad

<u>Declension of प्रातिपदिकम् “सुहृद्” (friend) दकारान्त-पुंलिङ्ग-शब्दः</u>

	Singular	Dual	Plural
1st case	सुहृत्/सुहृद्$^{1/1}$	सुहृदौ$^{1/2}$	सुहृदः$^{1/3}$
2nd case	सुहृदम्$^{2/1}$	सुहृदौ$^{2/2}$	सुहृदः$^{2/3}$
3rd case	सुहृदा$^{3/1}$	सुहृद्भ्याम्$^{3/2}$	सुहृद्भिः$^{3/3}$
4th case	सुहृदे$^{4/1}$	सुहृद्भ्याम्$^{4/2}$	सुहृद्भ्यः$^{4/3}$
5th case	सुहृदः$^{5/1}$	सुहृद्भ्याम्$^{5/2}$	सुहृद्भ्यः$^{5/3}$
6th case	सुहृदः$^{6/1}$	सुहृदोः$^{6/2}$	सुहृदाम्$^{6/3}$
7th case	सुहृदि$^{7/1}$	सुहृदोः$^{7/2}$	सुहृत्सु$^{7/3}$
Vocative	हे सुहृत्/सुहृद्$^{S/1}$	हे सुहृदौ$^{S/2}$	हे सुहृदः$^{S/3}$

सुहृद् + स्$^{1/1}$

सुहृद्$^{1/1}$

सुहृत्$^{1/1}$ (Ref. 8.4.56)

सुहृद् + औ$^{1/2}$

सुहृदौ$^{1/2}$

सुहृद् + भ्याम्$^{3/2}$

सुहृद्भ्याम्$^{3/2}$

सुहृद् + सु$^{7/3}$

सुहृत् + सु$^{7/3}$ (Ref. 8.4.55)

सुहृत्सु$^{7/3}$

<u>ध्-ending words:</u>

क्षुध् - f. hunger   समिध् - f. fuel

<u>Declension of प्रातिपदिकम् "क्षुध्" (hunger) धकारान्त-स्त्रीलिङ्ग-शब्दः</u>

	Singular	Dual	Plural
1st case	क्षुत्/क्षुद् $^{1/1}$	क्षुधौ $^{1/2}$	क्षुधः $^{1/3}$
2nd case	क्षुधम् $^{2/1}$	क्षुधौ $^{2/2}$	क्षुधः $^{2/3}$
3rd case	क्षुधा $^{3/1}$	क्षुद्भ्याम् $^{3/2}$	क्षुद्भिः $^{3/3}$
4th case	क्षुधे $^{4/1}$	क्षुद्भ्याम् $^{4/2}$	क्षुद्भ्यः $^{4/3}$
5th case	क्षुधः $^{5/1}$	क्षुद्भ्याम् $^{5/2}$	क्षुद्भ्यः $^{5/3}$
6th case	क्षुधः $^{6/1}$	क्षुधोः $^{6/2}$	क्षुधाम् $^{6/3}$
7th case	क्षुधि $^{7/1}$	क्षुधोः $^{7/2}$	क्षुत्सु $^{7/3}$
Vocative	हे क्षुत्/क्षुद् $^{S/1}$	हे क्षुधौ $^{S/2}$	हे क्षुधः $^{S/3}$

क्षुध् + स् $^{1/1}$
क्षुध् + $^{1/1}$
क्षुद् $^{1/1}$ (जश्त्व 8.2.39)
क्षुत् $^{1/1}$ (चर्त्व 8.4.56)

क्षुध् + औ $^{1/2}$
क्षुधौ $^{1/2}$

क्षुध् + भ्याम् $^{3/2}$
क्षुद्भ्याम् $^{3/2}$ (जश्त्व 8.2.39)

क्षुध् + सु $^{7/3}$
क्षुद् + सु $^{7/3}$ (जश्त्व 8.2.39)
क्षुत् + सु $^{7/3}$ (चर्त्व 8.4.55)
क्षुत्सु $^{7/3}$

<u>भ्-ending words:</u>

अनुष्टुभ् - f. a name of meter   ककुभ् - f. direction

<u>Declension of प्रातिपदिकम् "अनुष्टुभ्" (a name of meter) भकारान्त-स्त्रीलिङ्ग-शब्दः</u>

	Singular	Dual	Plural
1st case	अनुष्टुप्/अनुष्टुब् $^{1/1}$	अनुष्टुभौ $^{1/2}$	अनुष्टुभः $^{1/3}$
2nd case	अनुष्टुभम् $^{2/1}$	अनुष्टुभौ $^{2/2}$	अनुष्टुभः $^{2/3}$
3rd case	अनुष्टुभा $^{3/1}$	अनुष्टुब्भ्याम् $^{3/2}$	अनुष्टुब्भिः $^{3/3}$
4th case	अनुष्टुभे $^{4/1}$	अनुष्टुब्भ्याम् $^{4/2}$	अनुष्टुब्भ्यः $^{4/3}$
5th case	अनुष्टुभः $^{5/1}$	अनुष्टुब्भ्याम् $^{5/2}$	अनुष्टुब्भ्यः $^{5/3}$
6th case	अनुष्टुभः $^{6/1}$	अनुष्टुभोः $^{6/2}$	अनुष्टुभाम् $^{6/3}$
7th case	अनुष्टुभि $^{7/1}$	अनुष्टुभोः $^{7/2}$	अनुष्टुप्सु $^{7/3}$
Vocative	हे अनुष्टुप्/अनुष्टुब् $^{S/1}$	हे अनुष्टुभौ $^{S/2}$	हे अनुष्टुभः $^{S/3}$

अनुष्टुभ् + स् $^{1/1}$
अनुष्टुभ् + $^{1/1}$
अनुष्टुब् $^{1/1}$ (जश्त्व 8.2.39)
अनुष्टुप् $^{1/1}$ (चर्त्व 8.4.56)
अनुष्टुभ् + औ $^{1/2}$
अनुष्टुभौ $^{1/2}$
अनुष्टुभ् + भ्याम् $^{3/2}$
अनुष्टुब्भ्याम् $^{3/2}$ (जश्त्व 8.2.39)
अनुष्टुभ् + सु $^{7/3}$
अनुष्टुब् + सु $^{7/3}$ (जश्त्व 8.2.39)
अनुष्टुप् + सु $^{7/3}$ (चर्त्व 8.4.55)
अनुष्टुप्सु $^{7/3}$

<u>Assignment on त्/द्/ध्/भ्-ending in masculine and feminine</u>

- Decline all the प्रातिपदिकs in the above lists by the steps shown, and do Exercise #36.

3. च्/ज्-ending in पुंलिङ्ग (masculine)/स्त्रीलिङ्ग (feminine) – ऋच् [rc]

For प्रातिपदिकs ending with च्/ज्, the last letter becomes क्/ग् at the end of पद. (Ref. कुत्व 8.2.30) Other steps such as softening and hardening are the same as before.

Declension of प्रातिपदिकम् "ऋच्" (hymn, mantra) चकारान्त-पुंलिङ्ग-शब्दः

वचनम् / विभक्तिः	एकवचनम् (Singular)		द्विवचनम् (Dual)		बहुवचनम् (Plural)	
प्रथमा (1st case)	ऋक्/ऋग्	1/1	ऋचौ	1/2	ऋचः	1/3
द्वितीया (2nd case)	ऋचम्	2/1	ऋचौ	2/2	ऋचः	2/3
तृतीया (3rd case)	ऋचा	3/1	ऋग्भ्याम्	3/2	ऋग्भिः	3/3
चतुर्थी (4th case)	ऋचे	4/1	ऋग्भ्याम्	4/2	ऋग्भ्यः	4/3
पञ्चमी (5th case)	ऋचः	5/1	ऋग्भ्याम्	5/2	ऋग्भ्यः	5/3
षष्ठी (6th case)	ऋचः	6/1	ऋचोः	6/2	ऋचाम्	6/3
सप्तमी (7th case)	ऋचि	7/1	ऋचोः	7/2	ऋक्षु	7/3
सम्बोधनम् (Vocative)	हे ऋक्/ऋग्	S/1	हे ऋचौ	S/2	हे ऋचः	S/3

The rest declines like मरुत्.

ऋच् + स् 1/1
ऋच् + 1/1
ऋक् + 1/1 (Ref. 8.2.30)
ऋग् + 1/1 (Ref. 8.2.39)
ऋक् + 1/1 (Ref. 8.4.56)

ऋच् + औ 1/2
ऋचौ 1/2
ऋच् + भ्याम् 3/2
ऋक् + भ्याम् 3/2 (Ref. 8.2.30)
ऋग् + भ्याम् 3/2 (Ref. 8.2.39)

ऋच् + सु 7/3
ऋक् + सु 7/3 (Ref. 8.2.30)
ऋग् + सु 7/3 (Ref. 8.2.39)
ऋग् + षु 7/3 (Ref. 8.3.59)
ऋक् + षु 7/3 (Ref. 8.4.55)

च्-ending words:

वाच् - f. word
त्वच् - f. skin

ज्-ending words:

ऋत्विज् - m. priest
भिषज् -m. doctor

Assignment on च्/ज्-ending in masculine and feminine

- Decline all the प्रातिपदिकs in the above lists by the steps shown, and do Exercise #37.

4. इन्-ending in पुंलिङ्ग/स्त्रीलिङ्ग – योगिन् [yogin]/योगिनी [yoginī]

The प्रातिपदिक योगिन् [yogin] is derived from the word योग [yoga] by suffixing इन् [in], a suffix in the sense of "one who has ...". Thus, योगिन् means "one who is with योग".

In the declension in masculine: (See the next page for the steps of declension.)

In 1/1, the elongation (दीर्घ) of the penultimate (उपधा) इ and the elision of न् of प्रातिपदिक are observed, while in S/1 प्रातिपदिक remains the same.

At the end of पद, the elision of the last न् of प्रातिपदिक takes place. (Ref. नलोप 8.2.7)

For some प्रातिपदिक, णत्व (Ref. 8.4.1) takes place when अच्-beginning सुप्-प्रत्यय follows.

Declension of प्रातिपदिकम् "योगिन्" (one who is with योग) नकारान्त-पुंलिङ्ग-शब्दः

वचनम् / विभक्तिः	एकवचनम् (Singular)		द्विवचनम् (Dual)		बहुवचनम् (Plural)	
प्रथमा (1st case)	योगी	1/1	योगिनौ	1/2	योगिनः	1/3
द्वितीया (2nd case)	योगिनम्	2/1	योगिनौ	2/2	योगिनः	2/3
तृतीया (3rd case)	योगिना	3/1	योगिभ्याम्	3/2	योगिभिः	3/3
चतुर्थी (4th case)	योगिने	4/1	योगिभ्याम्	4/2	योगिभ्यः	4/3
पञ्चमी (5th case)	योगिनः	5/1	योगिभ्याम्	5/2	योगिभ्यः	5/3
षष्ठी (6th case)	योगिनः	6/1	योगिनोः	6/2	योगिनाम्	6/3
सप्तमी (7th case)	योगिनि	7/1	योगिनोः	7/2	योगिषु	7/3
सम्बोधनम् (Vocative)	हे योगिन्	S/1	हे योगिनौ	S/2	हे योगिनः	S/3

The rest declines like सुगण्.

इन्-ending words:

अधिकारिन्	- eligible person	शार्ङ्गिन्	- the Lord Viṣṇu
ज्ञानिन्	- one who has knowledge	शास्त्रिन्	- one who knows the scripture
देहिन्	- one who has a body	संसारिन्	- saṃsārin
पक्षिन्	- bird	साक्षिन्	- witness
प्राणिन्	- one who lives	स्वामिन्	- master
वैरिन्	- enemy	हस्तिन्	- elephant

Steps of declension:

योगिन् + स् 1/1 **सुप्-प्रत्यय** without **इत्** letter is suffixed for declension.

योगिन् + 1/1 **स्** of 1/1 is to be elided after consonant.

योगीन् 1/1 Being **इन्**-ending **प्रातिपदिक**, in 1/1 the penultimate **इ** is elongated.

योगी 1/1 At the end of **पद**, the last **न्** of **प्रातिपदिक** is elided. (Ref. 8.2.7)

योगिन् + स् S/1 **सुप्-प्रत्यय** without **इत्** letter is suffixed for declension.

योगिन् + S/1 **स्** of 1/1 is to be elided after consonant.

योगिन् S/1 For **सम्बोधन**, the elongation of the penultimate (**उपधादीर्घः**) and the elision of **न्** does not take place.

योगिन् + औ 1/2 **सुप्-प्रत्यय** is suffixed for declension.

योगिनौ 1/2 This is the final form of 1/2.

...

In **पद** section:

योगिन् + भ्याम् 3/2 **सुप्-प्रत्यय** is suffixed for declension.

योगि + भ्याम् 3/2 At the end of **पद**, the last **न्** of **प्रातिपदिक** is elided. (Ref. 8.2.7)

योगिभ्याम् 3/2 This is the final form of 3/2.

योगिन् + सु 7/3 **सुप्-प्रत्यय** is suffixed for declension.

योगि + सु 7/3 At the end of **पद**, the last **न्** of **प्रातिपदिक** is elided. (Ref. 8.2.7)

योगि + षु 7/3 Being preceded by **इण्-कु**, **स्** in suffix becomes **मूर्धन्य**. (Ref. 8.3.59)

योगिषु 7/3 This is the final form of 7/3.

In the declension in feminine, a feminine suffix "**ई**" is added to **प्रातिपदिक**, resulting in "**योगिनी**", and it declines like "**नदी**".

Assignment on इन्-ending in masculine/feminine

- Make the declension charts for the **प्रातिपदिक**s in the list above, both in masculine and feminine.
- Do Exercise #38 in the last part of this book.

5. मत्/वत्-ending in पुंलिङ्ग/स्त्रीलिङ्ग – भगवत् [bhagavat]/भगवती [bhagavatī]

The प्रातिपदिक भगवत् [bhagavat] is derived from the word भग [bhaga] (virture) by suffixing मत् [mat], a suffix in the sense of "one who has ...". The म् of मत् is changed into व् when प्रातिपदिक has अ/आ/म् at the end or at penultimate. Thus, the form becomes "भगवत्", and it means "one who has भग".

In the declension in masculine: (See the next page for the steps of declension.)

In सर्वनामस्थान, an extra letter न् is inserted after the last vowel of प्रातिपदिक.

In 1/1, the elongation (दीर्घः) of penultimate (उपधा) of the extra न् and the elision of त् of प्रातिपदिक are observed, while in S/1 elongation does not happen.

Other than सर्वनामस्थान, it declines like मरुत्.

Declension of प्रातिपदिकम् "भगवत्" (the Lord) अत्वन्त-पुंलिङ्ग-शब्दः[15]

विभक्तिः \ वचनम्	एकवचनम् (Singular)	द्विवचनम् (Dual)	बहुवचनम् (Plural)
प्रथमा (1st case)	भगवान् 1/1	भगवन्तौ 1/2	भगवन्तः 1/3
द्वितीया (2nd case)	भगवन्तम् 2/1	भगवन्तौ 2/2	भगवतः 2/3
तृतीया (3rd case)	भगवता 3/1	भगवद्भ्याम् 3/2	भगवद्भिः 3/3
चतुर्थी (4th case)	भगवते 4/1	भगवद्भ्याम् 4/2	भगवद्भ्यः 4/3
पञ्चमी (5th case)	भगवतः 5/1	भगवद्भ्याम् 5/2	भगवद्भ्यः 5/3
षष्ठी (6th case)	भगवतः 6/1	भगवतोः 6/2	भगवताम् 6/3
सप्तमी (7th case)	भगवति 7/1	भगवतोः 7/2	भगवत्सु 7/3
सम्बोधनम् (Vocative)	हे भगवन् S/1	हे भगवन्तौ S/2	हे भगवन्तः S/3

The rest declines like मरुत्.

In the declension in feminine, a feminine suffix "ई" is added to प्रातिपदिक, resulting in "भगवती", and it declines like "नदी".

15 All the suffixes in this section end with अतुँ. प्रातिपदिकs ending with such suffix are called अत्वन्त.

<u>मत्-ending words:</u>

धनवत्	- one who has wealth	बुद्धिमत्	- one who has बुद्धि
लक्ष्मीवत्	- one who has लक्ष्मी	विद्यावत्	- one who has knowledge
श्रीमत्	- one who has wealth	हनुमत्	- Hanumanji

The following प्रातिपदिकs are also derived with अतुँ-ending suffixes. They decline in the same manner as मत्-ending प्रातिपदिक in both masculine and feminine. (गतवती, तावती, etc.)

गतवत्	- one who has gone	श्रुतवत्	- one who has heard
उक्तवत्	- one who has said	दृष्टवत्	- one who has seen
तावत्	- that much	भवत्	- respectful way to address "you"

Steps of declension:

In सर्वनामस्थान section:

भगवत् + स् 1/1 सुप्-प्रत्यय without इत् letter is suffixed for declension.

भगवत् + 1/1 स् of 1/1 is to be elided after consonant.

भगवन्त् 1/1 Being "मत्"-suffix ending प्रातिपदिक, in सर्वनामस्थान an extra letter न् is inserted after the last vowel of प्रातिपदिक.

भगवान्त् 1/1 Being "मत्"-suffix ending प्रातिपदिक, in 1/1 the अ before the न् is elongated.

भगवान् 1/1 Being the last letter of conjunct consonants at the end of पद, त् is elided.

भगवन् S/1 In सम्बोधन, the entire steps are the same as 1/1 except for the elongation.

भगवत् + औ 1/2 सुप्-प्रत्यय is suffixed for declension.

भगवन्त् + औ 1/2 Being "मत्"-suffix ending प्रातिपदिक, in सर्वनामस्थान an extra letter न् is inserted after the last vowel of प्रातिपदिक.

भगवन्तौ 1/2 This is the final form of 1/2.

For the rest of सर्वनामस्थान, declension is like 1/2.

In other sections: Same as मरुत्

<u>**Assignment on मत्/वत्-ending in masculine/feminine**</u>

- Make the declension charts for the प्रातिपदिकs in the above lists, both in masculine and feminine.
- Do Exercise #39 in the last part of this book.

6. शतृँ-ending in पुंलिङ्ग/स्त्रीलिङ्ग – सत् [sat]/सती [satī]

The प्रातिपदिक सत् [sat] is derived from the धातु अस् [as] (to be, to exist) by suffixing शतृँ [śatṛ], whose content is only अत् [at], a suffix in the sense of "one who is doing …". After some modifications, the form becomes "सत्", and it means "one who is existing".

In the declension in masculine:

In सर्वनामस्थान, an extra letter न् is inserted after the last vowel of प्रातिपदिक.

In 1/1 and S/1, the last त् drops. Other than सर्वनामस्थान, it declines like मरुत्.

Note: the only difference between the declensions of मत्/वत्-ending and शतृँ-ending masculine is the presence and absence respectively of the elongation (दीर्घ) of penultimate (उपधा) in 1/1.

Declension of प्रातिपदिकम् "सत्" (being, one who is existing) शत्रन्त-पुंलिङ्ग-शब्दः [16]

वचनम् / विभक्तिः	एकवचनम् (Singular)	द्विवचनम् (Dual)	बहुवचनम् (Plural)
प्रथमा (1st case)	सन् 1/1	सन्तौ 1/2	सन्तः 1/3
द्वितीया (2nd case)	सन्तम् 2/1	सन्तौ 2/2	सतः 2/3
तृतीया (3rd case)	सता 3/1	सद्भ्याम् 3/2	सद्भिः 3/3
चतुर्थी (4th case)	सते 4/1	सद्भ्याम् 4/2	सद्भ्यः 4/3
पञ्चमी (5th case)	सतः 5/1	सद्भ्याम् 5/2	सद्भ्यः 5/3
षष्ठी (6th case)	सतः 6/1	सतोः 6/2	सताम् 6/3
सप्तमी (7th case)	सति 7/1	सतोः 7/2	सत्सु 7/3
सम्बोधनम् (Vocative)	हे सन् S/1	हे सन्तौ S/2	हे सन्तः S/3

The rest declines like मरुत्.

[16] The प्रातिपदिक which ends with शतृँ is called शत्रन्त.(शतृँ + अन्त with यण्-सन्धि)

In the declension in feminine, a feminine suffix "ई" is added to प्रातिपदिक, resulting in "सती", and it declines like "नदी". [17]

शतृ-ending words:

पचत्	-	one who is cooking	पश्यत्	-	one who is seeing
तिष्ठत्	-	one who is standing	ध्यायत्	-	one who is meditating

<u>Assignment on शतृँ-ending in masculine</u>

- Make the declension charts for the प्रातिपदिक्s in the above list in masculine.
- Do Exercise #40 in the last part of this book.

[17] If the धातु is of 1st/4th गण, न् is added after the अ of अत्. E.g, पचन्ती, पश्यन्ती, तिष्ठन्ती, ध्यायन्ती, दीव्यन्ती. If the धातु is of 6th गण or आ-ending धातु of 2nd गण, the addition of न् is optional. E.g., तुदन्ती/तुदती, यान्ती/याती

7. अन्-ending in पुंलिङ्ग (masculine) – आत्मन् [ātman]

In सर्वनामस्थान, except for S/1, elongation (दीर्घ) of penultimate (उपधा) takes place.

At the end of पद, except for S/1, the elision of the last न् of प्रातिपदिक takes place (Ref. 8.2.7).

Declension of प्रातिपदिकम् "आत्मन्" (self) अन्-अन्त-पुंलिङ्ग-शब्दः

वचनम् / विभक्तिः	एकवचनम् (Singular)	द्विवचनम् (Dual)	बहुवचनम् (Plural)
प्रथमा (1st case)	आत्मा 1/1	आत्मानौ 1/2	आत्मानः 1/3
द्वितीया (2nd case)	आत्मानम् 2/1	आत्मानौ 2/2	आत्मनः 2/3
तृतीया (3rd case)	आत्मना 3/1	आत्मभ्याम् 3/2	आत्मभिः 3/3
चतुर्थी (4th case)	आत्मने 4/1	आत्मभ्याम् 4/2	आत्मभ्यः 4/3
पञ्चमी (5th case)	आत्मनः 5/1	आत्मभ्याम् 5/2	आत्मभ्यः 5/3
षष्ठी (6th case)	आत्मनः 6/1	आत्मनोः 6/2	आत्मनाम् 6/3
सप्तमी (7th case)	आत्मनि 7/1	आत्मनोः 7/2	आत्मसु 7/3
सम्बोधनम् (Vocative)	हे आत्मन् S/1	हे आत्मानौ S/2	हे आत्मानः S/3

The rest declines like योगिन्.

<u>अन्-ending masculine words:</u>

अध्वन् - way, path

अश्मन् - stone

ऊष्मन् - steam

पाप्मन् - पाप

ब्रह्मन् - Brahmājī

भूमन्* - many-ness

महिमन्* - greatness

राजन्* - king

* For प्रातिपदिकs which does not have व्/म्-ending conjunct consonants before अन्, in भ section, the अ of the last अन् disappears (optional in 7/1) and the form will become – राज्ञः 2/3, राज्ञा 3/1, राज्ञे 4/1, राज्ञः 5/1, 6/1, राज्ञोः 6/2, 7/2, राज्ञाम् 6/3, राज्ञि or राजनि 7/1.

Steps of declension:

In **सर्वनामस्थान** section:

आत्मन् + स्$^{1/1}$ **सुप्-प्रत्यय** without **इत्** letter is suffixed for declension.

आत्मन् + $^{1/1}$ **स्** of 1/1 is to be elided after consonant.

आत्मान्$^{1/1}$ Being **अन्**-ending **प्रातिपदिक**, in **सर्वनामस्थान** the penultimate **अ** is elongated.

आत्मा$^{1/1}$ At the end of **पद**, the last **न्** of **प्रातिपदिक** is elided. (Ref. 8.2.7)

आत्मन् + स्$^{S/1}$ **सुप्-प्रत्यय** without **इत्** letter is suffixed for declension.

आत्मन् + $^{S/1}$ **स्** of 1/1 is to be elided after consonant.

आत्मन्$^{S/1}$ For **सम्बोधन**, the elongation of the penultimate (**उपधादीर्घः**) and the elision of **न्** do not take place.

आत्मन् + औ$^{1/2}$ **सुप्-प्रत्यय** is suffixed for declension.

आत्मान् + औ^{½} Being **अन्**-ending **प्रातिपदिक**, in **सर्वनामस्थान** the penultimate **अ** is elongated.

आत्मानौ$^{1/2}$ This is the final form of 1/2.

In **भ** section:

आत्मन् + अस्$^{2/3}$ **सुप्-प्रत्यय** is suffixed for declension.

आत्मनः$^{2/3}$ This is the final form of 2/3. **स्** at the end of **पद** becomes **विसर्ग**.

प्रातिपदिक with * in the list in **भ** section:

राजन् + अस्$^{2/3}$ **सुप्-प्रत्यय** is suffixed for declension.

राज् न् + अस्$^{2/3}$ For some **न्**-ending **प्रातिपदिक**s, the **अ** of **अन्** is elided. (Optional in 7/1)

राज् ञ् + अस्$^{2/3}$ Because of the contact with **ज्**, **न्** becomes **ञ्**. (Ref. 8.4.40)

राज्ञः$^{2/3}$ This is the final form of 2/3. **स्** at the end of **पद** becomes **विसर्ग**.

In **पद** section:

The same as **योगिन्**. The last **न्** of **प्रातिपदिक** is elided at the end of **पद**. (Ref. 8.2.7)

<u>**Assignment on अन्-ending in masculine**</u>

- Make the declension charts for the **प्रातिपदिक**s in the list above.
- Do Exercise #41 in the last part of this book.

8. अन्-ending in नपुंसकलिङ्ग (neuter) – ब्रह्मन् [brahman]

The rules for declension of अन्-ending in masculine and neuter are the same. The only difference is the modified सुप्-प्रत्ययs in 1st and 2nd case in neuter, by which the अङ्गs for singular and dual are termed पद and भ, respectively, and the suffix इ in plural is termed सर्वनामस्थान.

In neuter, सु-प्रत्यय in 1st and 2nd cases are specially modified as shown before.

	Singular	Dual	Plural
1st case	- *	ई [ī]	इ [i]
2nd case	- *	ई [ī]	इ [i]

* When प्रातिपदिक ends with a letter other than a short अ, the suffix is elided.

In सर्वनामस्थान, elongation (दीर्घ) of penultimate (उपधा) takes place.
At the end of पद, the elision of the last न् of प्रातिपदिक takes place. (Ref. 8.2.7)

Declension of प्रातिपदिकम् "ब्रह्मन्" (brahman) अन्-अन्त-नपुंसकलिङ्ग-शब्दः

वचनम् / विभक्तिः	एकवचनम् (Singular)		द्विवचनम् (Dual)		बहुवचनम् (Plural)	
प्रथमा (1st case)	ब्रह्म	1/1	ब्रह्मणी	1/2	ब्रह्माणि	1/3
द्वितीया (2nd case)	ब्रह्म	2/1	ब्रह्मणी	2/2	ब्रह्माणि	2/3
तृतीया (3rd case)	ब्रह्मणा	3/1	ब्रह्मभ्याम्	3/2	ब्रह्मभिः	3/3
चतुर्थी (4th case)	ब्रह्मणे	4/1	ब्रह्मभ्याम्	4/2	ब्रह्मभ्यः	4/3
पञ्चमी (5th case)	ब्रह्मणः	5/1	ब्रह्मभ्याम्	5/2	ब्रह्मभ्यः	5/3
षष्ठी (6th case)	ब्रह्मणः	6/1	ब्रह्मणोः	6/2	ब्रह्मणाम्	6/3
सप्तमी (7th case)	ब्रह्मणि	7/1	ब्रह्मणोः	7/2	ब्रह्मसु	7/3
सम्बोधनम् (Vocative)	हे ब्रह्मन्	S/1	हे ब्रह्मणी	S/2	हे ब्रह्माणि	S/3

The rest declines like आत्मन् in पुंलिङ्ग.

अन्-ending neuter words:

कर्मन् - action	धामन्* - place	व्योमन्* - space, sky
जन्मन् - birth	नामन्* - name	

* For प्रातिपदिकs which does not have व्/म्-ending conjunct consonants before अन्, in भ section, the अ of the last अन् disappears (optional in 7/1) and the form will become - नाम्नी 1/2, 2/2, नाम्ना 3/1, नाम्ने 4/1, नाम्नः 5/1, 6/1, नाम्नोः 6/2, 7/2, नाम्नाम् 6/3, नाम्नि 7/1 or नामनि 7/1.

Steps of declension:

In 1/1, S/1, and 2/1:

ब्रह्मन् + 1/1 — सुँ and अम् are elided when प्रातिपदिक in neuter does not end with a short अ.

ब्रह्म 1/1 — At the end of पद, the last न् of प्रातिपदिक is elided. (Ref. 8.2.7)

ब्रह्मन् + S/1 — For सम्बोधन, the elision of न् does not take place.

In भ section:

ब्रह्मन् + ई 1/2 — The modified form of सुप्-प्रत्यय is suffixed for declension.

ब्रह्मणी 1/2 — When applicable, णत्वम् takes place (Ref. 8.4.2).

प्रातिपदिक with * in the list in भ section:

नामन् + ई 1/2 — The modified form of सुप्-प्रत्यय is suffixed for declension.

नाम् न् + ई 1/2 — For some न्-ending प्रातिपदिकs, the अ of अन् is elided. (Optional in 7/1)

नाम्नी 1/2 — This is the final form of 1/2.

In सर्वनामस्थान section:

ब्रह्मन् + इ 1/3 — The modified form of सुप्-प्रत्यय is suffixed for declension.

ब्रह्मान् + इ 1/3 — Being अन्-ending प्रातिपदिक, in सर्वनामस्थान the penultimate अ is elongated.

ब्रह्माणि 1/3 — When applicable, णत्वम् takes place (Ref. 8.4.2).

In पद section:

The same as आत्मन्. The last न् of प्रातिपदिक is elided at the end of पद. (Ref. 8.2.7)

<u>Assignment on अन्-ending in neuter</u>

- Make the declension charts for the प्रातिपदिकs listed above.
- Do Exercise #42 in the last part of this book.

9. अस्-ending in नपुंसकलिङ्ग (neuter) – मनस् [manas]

In सर्वनामस्थान, an extra letter न् is inserted after the last vowel of प्रातिपदिक. Then, the elongation (दीर्घ) of penultimate (उपधा) of the extra न् takes place. Finally, that न् becomes अनुस्वार because of the following स्. (Ref. 8.3.24)

In पद section, the स् at the end of पद becomes as though विसर्ग, to which modifications by विसर्गसन्धि are observed according to the following letter. (Ref. विसर्गसन्धिः)

Declension of प्रातिपदिकम् "मनस्" (mind) अस्-अन्त-नपुंसकलिङ्ग-शब्दः

विभक्तिः \ वचनम्	एकवचनम् (Singular)		द्विवचनम् (Dual)		बहुवचनम् (Plural)	
प्रथमा (1st case)	मनः	1/1	मनसी	1/2	मनांसि	1/3
द्वितीया (2nd case)	मनः	2/1	मनसी	2/2	मनांसि	2/3
तृतीया (3rd case)	मनसा	3/1	मनोभ्याम्	3/2	मनोभिः	3/3
चतुर्थी (4th case)	मनसे	4/1	मनोभ्याम्	4/2	मनोभ्यः	4/3
पञ्चमी (5th case)	मनसः	5/1	मनोभ्याम्	5/2	मनोभ्यः	5/3
षष्ठी (6th case)	मनसः	6/1	मनसोः	6/2	मनसाम्	6/3
सप्तमी (7th case)	मनसि	7/1	मनसोः	7/2	मनस्सु/मनःसु	7/3
सम्बोधनम् (Vocative)	हे मनः	S/1	हे मनसी	S/2	हे मनांसि	S/3

The rest declines like ब्रह्मन्.

<u>अस्-ending neuter words:</u>

एधस्	- fuel	तमस्	- darkness	रजस्	- dust
चेतस्	- consciousness	तेजस्	- brilliance	वचस्	- speech, word
छन्दस्	- the Veda	पयस्	- milk, water	वयस्	- age
तपस्	- religious discipline	यशस्	- fame	शिरस्	- head

<u>अस्-ending adjective words:</u>

गरीयस् - more important   श्रेयस् - better

Steps of declension:

In 1/1, S/1, and 2/1:

मनस् + 1/1	सुँ and अम् are elided when प्रातिपदिक in neuter does not end with a short अ.
मनः 1/1	स् at the end of पद becomes विसर्ग.

In भ section:

मनस् + ई 1/2	The modified form of सुप्-प्रत्यय is suffixed for declension.
मनसी 1/2	

In सर्वनामस्थान section:

मनस् + इ 1/3	The modified form of सुप्-प्रत्यय is suffixed for declension.
मनन्स् + इ 1/3	Being स्-ending प्रातिपदिक, in सर्वनामस्थान an extra letter न् is inserted after the last vowel of प्रातिपदिक.
मनान्स् + इ 1/3	The penultimate of the extra न् is elongated.
मनांसि 1/3	Within a पद, न् followed by स् becomes अनुस्वार. (Ref. 8.3.24)

In पद section:

मनस् + भ्याम् 2/3	सुप्-प्रत्यय is suffixed for declension.
(मनः + भ्याम् 2/3	स् at the end of पद as though[18] becomes विसर्ग.)
मनो+ भ्याम् 2/3	"नमो नमः" सन्धिः (Ref. Volume 2 in विसर्गसन्धिः) is as though applied.

मनस् + सु 7/3	सुप्-प्रत्यय is suffixed for declension.
मनः + सु 7/3	स् at the end of पद becomes विसर्ग.
मनस्+ सु 7/3	The optional स् for विसर्ग when स् follows. (Ref. Volume 2 in विसर्गसन्धिः)

<u>Assignment on अस्-ending in neuter</u>

- Make the declension charts for the प्रातिपदिकs in the list above.
- Do Exercise #43 in the last part of this book.

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[18] This becoming विसर्ग and its modifications are said to be "as though" because they do not happen through the process of Pāṇini-sūtras.

10. इष्/उष्-ending in नपुंसकलिङ्ग (neuter) – ज्योतिष् [jyotiṣ]/चक्षुष् [cakṣuṣ]

The declension is similar to अस्-ending neuter.

In पद् section, the ष् at the end of पद् becomes as though विसर्ग, to which विसर्गसन्धि modifications are applied, according to the letter which follows. (Ref. विसर्गसन्धिः)

When भ् (soft consonant) follows, ष् becomes रेफ (ज्योतिर्भ्याम्, etc.)

In 7/3, the स् of सु becomes मूर्धन्य due to the इ in ज्योतिष्.

Declension of प्रातिपदिकम् "ज्योतिष्" (light) इष्-अन्त-नपुंसकलिङ्ग-शब्दः

वचनम् / विभक्तिः	एकवचनम् (Singular)	द्विवचनम् (Dual)	बहुवचनम् (Plural)
प्रथमा (1st case)	ज्योतिः 1/1	ज्योतिषी 1/2	ज्योतींषि 1/3
द्वितीया (2nd case)	ज्योतिः 2/1	ज्योतिषी 2/2	ज्योतींषि 2/3
तृतीया (3rd case)	ज्योतिषा 3/1	ज्योतिर्भ्याम् 3/2	ज्योतिर्भिः 3/3
चतुर्थी (4th case)	ज्योतिषे 4/1	ज्योतिर्भ्याम् 4/2	ज्योतिर्भ्यः 4/3
पञ्चमी (5th case)	ज्योतिषः 5/1	ज्योतिर्भ्याम् 5/2	ज्योतिर्भ्यः 5/3
षष्ठी (6th case)	ज्योतिषः 6/1	ज्योतिषोः 6/2	ज्योतिषाम् 6/3
सप्तमी (7th case)	ज्योतिषि 7/1	ज्योतिषोः 7/2	ज्योतिष्षु/ज्योतिःषु 7/3
सम्बोधनम् (Vocative)	हे ज्योतिः S/1	हे ज्योतिषी S/2	हे ज्योतींषि S/3

इष्-ending neuter words:

अर्चिष् - ray of light

हविष् - oblation

उष्-ending neuter words:

The declension is the same as for इष्-ending. Just change इ into उ, and ई into ऊ.

आयुष् - life

धनुष् - bow

यजुष् - sacrificial prayer

वपुष् - body

Steps of declension:

In 1/1, S/1, and 2/1:

ज्योतिष् + 1/1 — सुँ and अम् are elided when प्रातिपदिक in neuter does not end with a short अ.

ज्योतिः 1/1 — ष् at the end of पद becomes विसर्ग, just like स् at the end of पद does.

In भ section:

ज्योतिष् + ई 1/2 — The modified form of सुप्-प्रत्यय is suffixed for declension.

ज्योतिषी 1/2 — This is the other final form.

In सर्वनामस्थान section:

ज्योतिष् + इ 1/3 — The modified form of सुप्-प्रत्यय is suffixed for declension.

ज्योतिन्ष् + इ 1/3 — Being ष्-ending प्रातिपदिक, in सर्वनामस्थान an extra letter न् is inserted after the last vowel of प्रातिपदिक.

ज्योतीन्ष् + इ 1/3 — The penultimate of the extra न् is elongated.

ज्योतींषि 1/3 — Within a पद, न् followed by ष् becomes अनुस्वार. (Ref. 8.3.24)

In पद section:

ज्योतिष् + भ्याम् 2/3 — सुप्-प्रत्यय is suffixed for declension.

(ज्योतिः + भ्याम् 2/3 — ष् at the end of पद as though becomes विसर्ग, just like स् at the end of पद does.)

ज्योतिर्+ भ्याम् 2/3 — "गुरुर्ब्रह्मा" सन्धिः (Ref. Volume 2 in विसर्गसन्धिः) is as though applied.

ज्योतिष् + सु 7/3 — सुप्-प्रत्यय is suffixed for declension.

ज्योतिः + सु 7/3 — ष् at the end of पद becomes विसर्ग, just like स् at the end of पद does.

ज्योतिःषु 7/3 — स् of सुप्-प्रत्यय becomes मूर्धन्य. This is one of the final forms.

ज्योतिष्षु 7/3 — This is the other final form.

<u>Assignment on इष्/उष्-ending in neuter</u>

- Make the declension charts for the प्रातिपदिकs in the above lists.
- Do Exercise #44 in the last part of this book.

11. अस्-ending in पुंलिङ्ग (masculine) – चन्द्रमस् [candramas]

The अस्-ending masculine is easy to decline.

In 1/1, the elongation (दीर्घ) of penultimate (उपधा) takes place.

In S/1, the elongation (दीर्घ) of penultimate (उपधा) does not take place.

In पद section, the declension is the same as मनस्, अस्-ending neuter.

For the rest, just simply combine the प्रातिपदिक and सुप्-प्रत्यय. स् at the end of पद always becomes विसर्ग.

Declension of प्रातिपदिकम् "चन्द्रमस्" (moon) अस्-अन्त-पुंलिङ्ग-शब्दः

वचनम् / विभक्तिः	एकवचनम् (Singular)		द्विवचनम् (Dual)		बहुवचनम् (Plural)	
प्रथमा (1^{st} case)	चन्द्रमाः	1/1	चन्द्रमसौ	1/2	चन्द्रमसः	1/3
द्वितीया (2^{nd} case)	चन्द्रमसम्	2/1	चन्द्रमसौ	2/2	चन्द्रमसः	2/3
तृतीया (3^{rd} case)	चन्द्रमसा	3/1	चन्द्रमोभ्याम्	3/2	चन्द्रमोभिः	3/3
चतुर्थी (4^{th} case)	चन्द्रमसे	4/1	चन्द्रमोभ्याम्	4/2	चन्द्रमोभ्यः	4/3
पञ्चमी (5^{th} case)	चन्द्रमसः	5/1	चन्द्रमोभ्याम्	5/2	चन्द्रमोभ्यः	5/3
षष्ठी (6^{th} case)	चन्द्रमसः	6/1	चन्द्रमसोः	6/2	चन्द्रमसाम्	6/3
सप्तमी (7^{th} case)	चन्द्रमसि	7/1	चन्द्रमसोः	7/2	चन्द्रमस्सु/चन्द्रमःसु	7/3
सम्बोधनम् (Vocative)	हे चन्द्रमः	S/1	हे चन्द्रमसौ	S/2	हे चन्द्रमसः	S/3

In पद section, it declines like मनस्. The rest declines like सुगण्.

<u>अस्-ending masculine words:</u>

वेधस् - the creator सुमनस् - the one who has good mind

नचिकेतस् - name of a boy who appears in Kaṭhopaniṣad

Topic XI
Nouns in Apposition
(समानाधिकरणम् [samānādhikaraṇam])

In a sentence there can be two or more nouns in the same case. These two words can be:

- In apposition (समानाधिकरण [samānādhikaraṇa])

  When these two words indicate the same (समान) object (अधिकरण), they are said to be in apposition. (समानाधिकरण [samānādhikaraṇa])

  E.g., 1) सुन्दरः $^{1/1}$ बालः $^{1/1}$ भवति । (There is a beautiful boy.)

- Not in apposition (व्यधिकरण [vyadhikaraṇa])

  When these two words indicate different objects, they are not in apposition (व्यधिकरण).

  E.g., 2) बालः $^{1/1}$ गजः $^{1/1}$ च भवतः । (There is a boy and an elephant.)

When nouns are in apposition, two types of relationship are possible. Note that the relationship can only be determined contextually.

A. <u>Adjective/substantive relationship</u>

   (विशेषण-विशेष्य-भावः [viśeṣaṇa-viśeṣya-bhāvaḥ])

B. <u>Noun/predicate relationship</u>

   (उद्देश्य-विधेय-भावः [uddeśya-vidheya-bhāvaḥ])

Topic XI – Nouns in Apposition (समानाधिकरणम् [samānādhikaraṇam])

A. Adjective/substantive relationship (विशेषण-विशेष्य-भावः [viśeṣaṇa-viśeṣya-bhāvaḥ])

- Adjective qualifies substantive.
- This can be called qualifying (विशेषण)-qualified (विशेष्य)-relationship (भाव).
- They can be subject, object, or anything in the sentence. They can be in any case.

  Ex. 1) सुन्दरः 1/1 बालः 1/1 भवति । (There is a beautiful boy.)

  Ex. 2) सुन्दरम् 2/1 बालम् 2/1 पश्यति । (He sees a beautiful boy.)

  Ex. 3) सुन्दरेण 3/1 बालेन 3/1 सह गच्छति । (He goes with a beautiful boy.)

  Ex. 4) सुन्दराय 4/1 बालाय 4/1 ददाति । (He gives to a beautiful boy.)

  Ex. 5) सुन्दरात् 5/1 बालात् 5/1 जायते। (Something is born of a beautiful boy.)

  Ex. 6) सुन्दरस्य 6/1 बालस्य 6/1 गेहः अस्ति। (There is a house of a beautiful boy.)

  Ex. 7) सुन्दरे 7/1 बाले 7/1 भक्तिः अस्ति। (There is devotion in a beautiful boy.)

B. Noun/predicate relationship (उद्देश्य-विधेय-भावः [uddeśya-vidheya-bhāvaḥ])

- The noun is known to both speaker and listener, while the predicate is known only to the speaker, not to the listener. To convey what the listener does not know yet about the noun, the speaker predicates the noun.
- This can be called noun (उद्देश्य)-predicate (विधेय)-relationship (भाव).
- They can be subject and subjective complement.

  E.g., 1) बालः 1/1 सुन्दरः 1/1 भवति । (The boy is beautiful.)

  In this case, the boy is the subject and beautiful is the subjective complement.
- They can be object and objective complement.

  E.g., 2) सा बालम् 2/1 सुन्दरम् 2/1 मन्यते । (She considers the boy beautiful.)

  In this case, the boy is the object and beautiful is the objective complement.

Concord between nouns in apposition

- Matching of the लिङ्ग (gender) and वचन (number) of words is called *concord*.

- When the words are adjective and substantive, the adjective has to be in the same gender and number as the substantive.

  E.g., 1) बहवः $^{m/1/3}$ सुन्दराः $^{m/1/3}$ घटाः $^{m/1/3}$ भवन्ति । (Many beautiful pots exist.)

  E.g., 2) बह्व्यः $^{f/1/3}$ सुन्दर्यः $^{f/1/3}$ नद्यः $^{f/1/3}$ भवन्ति । (Many beautiful rivers exist.) [19]

  E.g., 3) बहूनि $^{n/1/3}$ सुन्दराणि $^{n/1/3}$ फलानि $^{n/1/3}$ भवन्ति । (Many beautiful fruits exist.)

- When they are noun and predicate, the matching of gender and number is not mandatory.

  E.g., 1) घ्राणस्य $^{6/1}$ देवता $^{f/1/1}$ अश्विनौ $^{m/1/2}$ । (The presiding deity of the nose is the two Aśvins.)

  E.g., 2) सर्वाणि $^{n/2/3}$ वस्तूनि $^{n/2/3}$ ईश्वरम् $^{m/2/1}$ मन्ये $^{I/1}$ । (I consider all objects as Īśvara.)

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[19] When used in feminine, the adjective सुन्दर takes a feminine suffix ई and become "सुन्दरी". It declines as ई-ending feminine, like नदी. (सुन्दरी, सुन्दर्यौ, सुन्दर्यः, etc.)

Topic XII

Indeclinables

(अव्ययम् [avyayam])

अव्यय literally means “that which does not decline”.[20]

Among nouns (सुबन्तs) in Sanskrit, some nouns are called अव्ययs.

Technically speaking, अव्यय is a subset of प्रातिपदिक. Being प्रातिपदिक, अव्यय has to be suffixed with सुप्-प्रत्यय in order to become पद, usable form in the language. Thus, अव्यय-पद is सुबन्त-पद only. (In many textbooks अव्यय is counted separately from सुबन्त-पद but this is not according to Pāṇini’s grammar system.)

The only difference from ordinary प्रातिपदिकs is that अव्यय does not decline by suffixing सुप्-प्रत्यय. That is why it is called indeclinable.

The following is a list of अव्यय often seen in the language.

च – and

- Positioning of the चकार[21] between words.

  E.x. 1) A च B च । (A and B)

  E.x. 2) A B च । (A and B)

  - Unlike in English, there is no such usage as “A च B”.

- Positioning of the चकार between sentences.

  - चकार is generally placed as the second word in the next sentence.

  E.g., देवदत्तः गुरुं विनयेन नमति । एवं <u>च</u> नत्वा स शास्त्रं पठति ।

  (Devadatta salutes his guru with humility.

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[20] न व्येति इति अव्ययम्।

[21] Conventionally, the indeclinable च is referred to by the word चकार.

And having saluted in this manner, he studies the scripture.)

यज्ञदत्तः ओदनं न खादति । ग्रामं च न गच्छति ।

(Yajñadatta does not eat rice. And he does not go to the village.)

- No sentence starts with च.

- चकार can bring in some words from the previous sentence.

  E.g., रामः [1/1] वनम् [2/1] गच्छति [III/1] । (Rāma goes to the forest.)

  लक्ष्मणः [1/1] च । (Lakṣmaṇa also (goes to the forest).)

  By च, "वनम् [2/1] गच्छति [III/1]" are brought down from the previous sentence.

वा – or

- Same positioning as चकार

  E.g., तद् वस्तु तस्मिन् वा एतस्मिन् वा न दृश्यते । (That object is not seen there or here.)

तु – whereas, however, indeed

- Same positioning as चकार

  E.g., रामः गच्छति। लक्ष्मणः तु तिष्ठति । (राम goes. Whereas, लक्ष्मण stays.)

हि – indeed, because

- Same positioning as चकार

  E.g., भोजनेन हि क्षुधा शाम्यति । (By eating alone the hunger is appeased.)

  अग्निः इह अस्ति, धूमो हि दृश्यते । (Fire must be here because the smoke is seen.)

इति - thus

- Converts the words/sentence that comes before into शब्दस्वरूप (direct speech).

  E.g., "त्वं करोषि" इति गुरुः मां वदति। (Teacher tells me "you do".)

- In Sanskrit, there is no indirect speech.
- Where the quote starts is understood by the context only.

एव – only, indeed

- Restriction

  E.g., एकमेव स्वीकरोमि । (I take only one.)

- अवधारणम् (emphasis)

  E.g., अहं तुष्टः एव। (I am <u>indeed</u> happy.)

न – no, not

- न always goes with a verb.

  E.g., <u>न</u> हि ज्ञानेन सदृशं पवित्रम् इह <u>विद्यते</u> । (There is no purifier equivalent to knowledge.)

- When compounded with a word beginning with a consonant, the form becomes अ.

  E.g., न धर्मः (in sentence) = अधर्मः (in compound)

  When compounded with a word beginning with a vowel, the form becomes अन्.

  E.g., न आत्मा (in sentence) = अनात्मा (in compound)

एवम् – in this manner, thus

E.g., तत्र एवं सति। (When that is <u>so</u>, ... When that is <u>the case</u>, …)

अपि – even, also

E.g., कवयः अपि अत्र मोहिताः। (<u>Even</u> poets are confused in this subject.)

E.g., रामः दशरथस्य पुत्रः । लक्ष्मणः अपि दशरथस्य पुत्रः।

(Rāma is a son of Daśaratha. Lakṣmaṇa is <u>also</u> a son of Daśaratha.)

इव – as though, like

E.g., देवदत्तः मूढः इव वदति। (Devadatta talks <u>as though</u> he is confused.)

चेत् – if

E.g., पापं करोति चेत् नरकं गमिष्यति। (<u>If</u> you do the Pāpa, you will go to Naraka.)

अव्ययs derived from धातु

When there is more than one action done by the same कर्ता (agent) in a sentence, the last action has to be told by तिङन्त-पदम् (verb). Other actions, which happen chronologically before the last action, can be told by अव्यय words derived from the धातु of the action and the suffix "त्वा [tvā]".

For example, in the sentence "Having remembered a verse, he knows the meaning.", the action of remembering takes place before knowing. Thus, the first action is told by suffixing त्वा to the धातु स्मृ (to remember), resulting in "स्मृत्वा (having remembered)", and the action of knowing is told by तिङन्तपदम्, "बोधति (he knows)".

Note that each action can take its own कर्म, करण, अधिकरण, etc.

Flow of time	↓	Having remembered a verse,	श्लोकम् $^{2/1}$ <u>स्मृत्वा</u> ^{0}
		He knows the meaning.	अर्थम् $^{2/1}$ बोधति $^{III/1}$

- Action which takes place before the main action = remembering of verse
  = धातुः + प्रत्ययः "त्वा [tvā]"
  = स्मृ + त्वा
  = स्मृत्वा [smṛtvā] (remembering, having remembered)
- The main action = knowing of the meaning
  = धातुः + तिङ्-प्रत्यय
  = बुध् + ति
  = बोधति (he knows.)

- When the धातु takes उपसर्ग, the suffix त्वा is replaced by "य".
  E.g., अनु + भू (to experience) + य = अनुभूय (having experienced)
  E.g., उप + गम् (to approach) + य = उपगम्य (having approached)
- If the धातु ends with ह्रस्व (short vowel), the extra letter त् is added after the धातु.
  E.g., प्र + स्तु (to start) + त् + य = प्रस्तुत्य (having started)
  E.g., वि + स्मृ (to forget) + त् + य = विस्मृत्य (having forgotten)

The following is a list of त्वा-ending अव्ययs.

- भू (1P) to be + त्वा = भूत्वा (having become)
  - अनु + भू (to experience) + य = अनुभूय (having experienced)
- गम् (1P) to go + त्वा = गत्वा (having gone)
  - उप + गम् (to approach) + य = उपगम्य (having approached)
  - अव + गम् (to understand) + य = अवगम्य (having understoood)
- ज्ञा (9P) to know + त्वा = ज्ञात्वा (having known)
  - वि + ज्ञा (to know) + य = विज्ञाय (having known)
- कृ (8U) to do + त्वा = कृत्वा (having done)
  - अधि + कृ (to be entitled to, to refer to) + य = अधिकृत्य (having made a topic of)
- स्मृ (1P) to remember + त्वा = स्मृत्वा (having remembered)
  - वि + स्मृ (to forget) + य = विस्मृत्य (having forgotten)
- सृज् (6P) to create + त्वा = सृष्ट्वा [sṛṣṭvā] (having created)
  - वि + सृज् (to release) + य = विसृज्य (having released)
- दृश् (1P) to see + त्वा = दृष्ट्वा [dṛṣṭvā] (having seen)
- त्यज् (1P) to give up + त्वा = त्यक्त्वा [tyaktvā] (having given up)
- भुज् (7U) to eat, experience + त्वा = भुक्त्वा [bhuktvā] (having eaten, having experienced)
- मन् (4A) to consider + त्वा = मत्वा (having considered)
- हन् (2P) to destroy + त्वा = हत्वा (having destroyed)
- विद् (2P) to know + त्वा = विदित्वा (having known)

<u>Assignment on अव्ययs derived from धातु</u>

- Do Exercise #22 in the last part of this book.

<u>अव्ययs derived from सर्वनामs</u>

The following are प्रत्ययs and their meanings, which are suffixed to certain सर्वनामs to create अव्ययs.

तस् [tas] – in the sense of 5th case ending

- यद् + तस् = यतः – from which, because (same as यस्मात्)
- तद् + तस् = ततः – from that, therefore, because of that (same as तस्मात्)
  E.g., यतः ^{0} वर्षति $^{III/1}$ ततः ^{0} तिष्ठामि $^{III/1}$ । (Because it rains, thus I stay.)
- एतद् + तस् = अतः – from this, therefore, because of this (same as एतस्मात्)
- किम् + तस् = कुतः – from where, why, because of what (same as कस्मात्)
- सर्व + तस् = सर्वतः – on all sides, everywhere (same as सर्वस्मात्)

त्र [tra] – in the sense of 7th case ending

- यद् + त्र = यत्र – where (to make a relative clause), (same as यस्मिन्)
- तद् + त्र = तत्र – there (same as तस्मिन्)
- एतद् + त्र = अत्र – here (same as एतस्मिन्)
  E.g., यत्र ^{0} यत्र ^{0} धूमः $^{1/1}$ तत्र ^{0} तत्र ^{0} वह्निः $^{1/1}$ । (Wherever smoke is, there is fire.)[22]
- इदम् + त्र = इह – here (same as अस्मिन्)
- किम् + त्र = कुत्र, क्व – where (same as कस्मिन्)

दा – in the sense of 7th case ending, limited to the sense of time

- यद् + दा = यदा – which time (to make a relative clause), (same as यस्मिन् काले)
- तद् + दा = तदा – that time (same as तस्मिन् काले)
- सर्व + दा = सर्वदा, सदा – all the time, always (सर्वस्मिन् काले)

था – showing a manner

- यद् + था = यथा – just as (same as येन प्रकारेण)
- तद् + था = तथा – in that manner (same as तेन प्रकारेण)
  E.g., यथा ^{0} इह ^{0} तथा ^{0} अमुत्र ^{0} । (Just like here, in the same manner there.)
- किम् + था = कथम् – in which manner, how (same as केन प्रकारेण)

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[22] When a word is repeated twice, it can be an indication of covering everything.

Any declined form of किम् + चित्/चन = indefinite pronoun

- चित् and चन are indeclinable particles used with declined forms of किम् in all genders, cases, and numbers, and any derived word of किम्, to convey indefinite sense.

E.g., कश्चित्/कश्चन (कः $^{m/1/1}$ + चित्/चन) गच्छति । Someone goes.

E.g., किञ्चित्/किञ्चन (किम् $^{n/1/1}$ + चित्/चन) धनम् अस्ति । There is some money.

E.g., केचित्/केचन (के $^{m/1/3}$ + चित्/चन) जनाः वदन्ति । Some people say.

E.g., सन्तुष्टः येन केनचित्/केनचन (केन $^{n/3/1}$ + चित्/चन) । Happy with whatever.

E.g., कस्यचित्/कस्यचन (कस्य $^{m/6/1}$ + चित्/चन) धनम्। Wealth of somebody.

E.g., कस्याञ्चित्/कस्याञ्चन (कस्याम् $^{f/7/1}$ + चित्/चन) नागर्याम्। In some city.

E.g., कथञ्चित्/कथञ्चन (कथम् ^{0} + चित्/चन) सुखं लभते । He somehow gains happiness.

E.g., कश्चित्/कश्चन न गच्छति । Somebody does not go./Anybody does not go./Nobody goes.

E.g., कुतश्चित्/कुतश्चन न बिभेति । He is not afraid of anything.

Assignment on अव्ययs derived from सर्वनाम

- Do Exercise #23 in the last part of this book.

Preview of Volume 3 - Derivatives (पञ्चवृत्तयः [pañcavttayaḥ])

पञ्चवृत्तयः = five types of वृत्तिः

वृत्तिः = single word which has the meaning of two words

1. सनाद्यन्तधातु-वृत्तिः (A new root derived from a root or a noun)

धातुः/सुबन्तम् + सनादिप्रत्ययः = new धातुः called सनाद्यन्तधातुः

- मुच् (to liberate) + **सन्** (to desire) = मुमुक्ष (to desire to liberate)

  From the new धातु "मुमुक्ष", मुमुक्षुः, मुमुक्षा, etc., are derived.
- स्था (to stay) + **णिच्** (to cause something/someone do) = स्थापि (to cause to stay)

  From the new धातु "स्थापि", स्थापयति, स्थापय, स्थापयित्वा, स्थापनम्, etc., are derived.

2. कृत-वृत्तिः (A new nominal base derived from a root)

धातुः + कृत्-प्रत्ययः = new प्रातिपदिकम् called कृदन्तम्

- कृ (to do) + **तृच्** (agent of action) = कर्तृ (doer)
- अस् (to be) + **शतृँ** (agent of present action) = सत् (one who is being)
- कृ (to do) + **क्त** (object of past action) = कृत (that which is done)
- ज्ञा (to know) + **ल्युट्** (अन) (instrument of action) = ज्ञान (means of knowing)
- शक् (to be able) + **क्तिन्** (ति) (action itself) = शक्ति (ability)

3. तद्धित-वृत्तिः (A new nominal base derived from a nominal base)

प्रातिपदिकम् + तद्धितप्रत्ययः = new प्रातिपदिकम् called तद्धितान्तम्

- धृतराष्ट्र + (of Dhṛtarāṣṭra) + **अण्** (अ) (descendant) = धार्तराष्ट्र (descendant of Dhṛtarāṣṭra)
- एक + (of one) + **त्व** (त्व) (status) = एकत्व (oneness)
- विराग + (of virāga) + **ष्यञ्** (य) (status) = वैराग्य (vairāgya)
- भग + (bhaga) + **मतुँप्** (मत) (one who has) = भगवत् (bhagavat)
- योग+ (yoga) + **इनिँ** (इन्) (one who has) = योगिन् (yogin)

4. समास-वृत्तिः (A new nominal base derived by compounding nouns)

सुबन्तम् (पूर्वपदम्) + सुबन्तम् (उत्तरपदम्) = new प्रातिपदिकम् called समासवृत्तिः

1. **अव्ययीभाव-समासः** (Type A) पूर्वपदम् + उत्तरपदम्
   - The meaning of पूर्वपदम् has predominance. (पूर्वपद-अर्थ-प्रधानम्)
   - The compound word is अव्यय.
   - शक्तिम् (capacity) अनतिक्रम्य (not exceeding) यथाशक्ति (in keeping with one's capacity) । यथा is in the sense of "in keeping with".

2. **तत्पुरुष-समासः** (Type T) पूर्वपदम् + उत्तरपदम्
   - The meaning of उत्तरपदम् has predominance. (उत्तरपद-अर्थ-प्रधानम्)
   - Gender and number of the compound are the ones of the उत्तरपद.
   - गुरोः (of teacher) कुलं (home) गुरुकुलम् (gurukula)

3. **बहुव्रीहि-समासः** (Type B) पूर्वपदम् + उत्तरपदम् अन्यपदम्
   - The meaning of अन्यपदम् (a word other than the two) has predominance. (अन्यपद-अर्थ-प्रधानम्)
   - Gender and number of the compound are the ones of the अन्यपद.
   - पीतम् (yellow) अम्बरं (clothes) यस्य (for whom) सः पीताम्बरः विष्णुः ।

4. **द्वन्द्व-समासः** (Type D) पूर्वपदम् + उत्तरपदम्
   - The meanings of both words have equal predominance. (उभयपद-अर्थ-प्रधानम्)
   - Gender of the compound is the gender of the last word. Number of the compound is the total number of the items in the compound.
   - पार्वती च परमेश्वरः च पार्वतीपरमेश्वरौ । रामश्च सीता च सीतारामौ or रामसीते ।

5. एकशेष-वृत्तिः (A new nominal base derived by keeping one word out of many)

- माता (mother) च पिता (father) च पितरौ (parents), मातापितरौ (mother and father) वा ।
- रामश्च रामश्च रामौ । ; रामश्च रामश्च रामश्च रामाः ।

Exercise #1 – लट् (present tense) कर्तरि (active voice) with 1P धातुs

Common information

लकारः (tense/mood) : लट् (present tense)

प्रयोगः (voice) : कर्तरिप्रयोगः (active voice)

तिङन्तं पदम् (verb)	Information of धातु	Information of तिङ्-प्रत्यय (verbal suffix)		English translation
		person / number	पुरुषः/वचनम्	
भवति III/1	भू (1P) to exist	3rd person/singular	प्रथमपुरुषः/एकवचनम्	He is
कर्षन्ति				
गच्छसि				
चरन्ति				
जीवति				
नमामि				
पतन्ति				
पश्यति				
तिष्ठन्ति				
स्मरामि				
पठथ				
नयामि				
गच्छामि				
पश्यन्ति				
जीवामि				
वसामः				
स्मरन्ति				
पठतः				

Exercise #2 – धातुकोशः (dictionary of roots)

Consult धातुकोश and find appropriate धातु according to the forms given in the list.

तिङन्तं पदम् (verb)	Information of धातु	Information of तिङ्-प्रत्यय (verbal suffix)		English translation
		person / number	पुरुषः/वचनम्	
अर्चामः I/3	अर्च् (1P) to worship	1st person/plural	उत्तमपुरुषः/बहुवचनम्	We worship
उषन्ति				
खादसि				
चलति				
जयसि				
जपामः				
तपतः				
तरति				
दहन्ति				
धावथः				
पचामि				
पिबति	पा (1P) to drink			
भ्रमथ				
व्रजामि				
वदसि				
वहामि				
शोचन्ति				
हरति				
हससि				

Exercise #3 - धातु with उपसर्ग in the second part of धातुकोशः

	with उपसर्ग	meaning with उपसर्ग	III/1	Translation
भू (1P) to be	अनु + भू	to experience	अनुभवति	He experiences
	सम् + भू			
गम् (1P) to go	अव + गम्			
	आ + गम्			
	अभि + गम्			
	अधि + गम्			
चर् (1P) to go	आ + चर्			
	प्र + चर्			
वस् (1P) to dwell	नि + वस्			
	उप + वस्			
स्मृ (1P) to remember	वि + स्मृ			
बुध् (1P) to know	प्र + बुध्			
	सम् + बुध्			
वद् (1P) to speak	अनु + वद्			
	प्रति + वद्			
	सम् + वद्			
व्रज् (1P) to go	परि + व्रज्			
हृ (1U) to take away	परि + हृ			
	उद् + आ + हृ			
मुह् (4P) to be confused	वि + मुह्			
	सम् + मुह्			
दिश् (6U) to show	उप + दिश्			
विश् (6P) to enter	उप + विश्			
	प्र + विश्			
आप् (5P) to pervade	प्र + आप्			
कृ (8U) to do	अनु + कृ			
	उप + कृ			
ज्ञा (9P) to know	वि + ज्ञा			

Exercise #4 – आत्मनेपदी धातुs

Verb	धातुः	Translation
लभन्ते III/3	लभ् (1A) to obtain	They obtain.
ईक्षे		
बाधन्ते		
मोदते		
मोदे		
यतन्ते		
रमामहे		
रमे		
वर्तते		
वर्तन्ते		
सेवते		
सेवसे		
शङ्कसे		
लभे		
लभावहे		
शोभेते		
सहध्वे		
यतेथे		
काशते		
काशसे		
भाषसे		
भाषध्वे		
वर्तेते		
ईक्षन्ते		
सेवन्ते		
रमन्ते		
शङ्कामहे		
यतामहे		

Verb	धातुः	Translation
जायते		
जायन्ते		
दीप्यते		
पद्यते		
पद्यन्ते		
बुध्यसे		
बुध्यामहे		
मन्यसे		
मन्ये		
मन्यते		
युध्येथे		
विद्यते		
विद्यन्ते		
विद्येते		
सृज्यते		
अङ्कते		
ऊहते		
एजावहे		
एधते		
घटते		
चेष्टन्ते		
दयन्ते		
लोकसे		
वर्धते		
स्पन्दते		
पचते		
यजामहे		
सूयते		

Exercise #5 – धातु with उपसर्ग in the second part of धातुकोशः

	with उपसर्ग	meaning with उपसर्ग	III/1	Translation
ईक्ष् (1A) to see	परि + ईक्ष्			
	सम् + ईक्ष्			
	प्रति + ईक्ष्			
भाष् (1A) to speak	प्रति + भाष्			
मुद् (1A) to rejoice	प्र + मुद्			
	अनु + मुद्			
रम् (1A) to play, rejoice	अभि + रम्			
	उप + रम्			
वृत् (1A) to be	अति + वृत्			
	अनु + वृत्			
	नि + वृत्			
	प्र + वृत्			
	वि + नि + वृत्			
शङ्क् (1A) to doubt	आ + शङ्क्			
रभ् (1A) to begin	आ + रभ्			
सेव् (1A) to serve	उप + सेव्			
जन् (4A) to be born	उप + जन्			
	अभि + जन्			
मन् (4A) to consider	अभि + मन्			
पद् (4A) to gain	उप + पद्			
	प्रति + पद्			
	सम् + पद्			

Exercise #6 – कर्मणि प्रयोगः (passive voice)

धातुः	III/1	Translation	III/3	Translation
पठ् (1P) to study	पठ्यते	It is studied.	पठ्यन्ते	They are studied.
गम्				
दृश्				
नम्				
नी				
अस् (4P)				
पुष्				
शुष्				
इष् (6P)				
दिश्				
लिख्				
ज्ञा (9P)				
आप् (5P)				
ईक्ष्				
बाध्				
लभ्				
शङ्क्				
सेव्				
वच्	उच्यते			
अव + गम्				
अधि + गम्				
उप + गम्				
उप + दिश्				
अनु + भू				
उप + लभ्				
आ + शङ्क्				
वि + ज्ञा				
प्र + आप्				

Exercise #7 – Other लकारs than लट्

Identify verbs in the following:

लिट्

1. वाजश्रवसः सर्ववेदसं ददौ । (क १.१)
2. श्रद्धा तम् आविवेश । (क १.२)
3. तूष्णीं बभूव ह । (२.९)
4. [भीष्मः] शङ्खं दध्मौ । (१.१२)
5. माधवः पाण्डवः च शङ्खौ प्रदध्मतुः । (१.१४)
6. शङ्खान् दध्मुः । (१.१८)
7. वेदव्यासः तं धर्मम् उपनिबबन्ध ।
8. अर्जुनः युद्धात् उपरराम, परधर्मं च प्रववृते ।
9. शिष्यः न विचचाल ।
10. सः जगर्ज च ।
11. वरुणं पितरम् उपससार । (तै ३.१)

लुट्

1. न अयं भविता ।
2. तस्मात् अन्यः मे प्रियतरः न भविता ।(१८.६९)
3. तदा निर्वेदं गन्तासि ।

लृट्

1. ऋतं वदिष्यामि ।
2. कस्मै मां दास्यसि । (क १.४)
3. किं करिष्यति । (क १.४)
4. न योत्स्ये । (२.९)
5. इदं मे भविष्यति । (१६.१३)
6. त्वाम् ऋते सर्वे न भविष्यन्ति । (११.३१)
7. वयं न भविष्यामः । (२.१२)
8. अहं कथं योत्स्यामि । (२.४)
9. त्वम् इमं धर्म्यं सङ्ग्रामं न करिष्यसि ।
10. त्वं पापम् अवाप्स्यसि ।
11. महारथाः मंस्यन्ते ।
12. त्वं यास्यसि ।
13. बहून् वदिष्यन्ति ।
14. स्वर्गं प्राप्स्यसि ।
15. महीं भोक्ष्यसे ।
16. कर्मबन्धं प्रहास्यसि ।
17. बुद्धिः व्यतितरिष्यति ।
18. यदा बुद्धिः निश्चला स्थास्यति तदा योगम् अवाप्स्यसि ।
19. अहङ्कारात् न श्रोष्यसि ।
20. ते हितं वक्ष्यामि ।
21. यः इमं परमं गुह्यम् अभिधास्यति सः माम् एष्यसि ।
22. तव वचनं करिष्ये ।

लोट्

1. अवतु माम् ।
2. निस्त्रैगुण्यो भवार्जुन ।
3. सेनयोः उभयोः मध्ये मे रथं स्थापय । (१.२१)
4. पार्थ एतान् समवेतान् कुरून् पश्य । (१.२५)
5. उत्तिष्ठ परन्तप । (२.३)
6. तान् तितिक्षस्व भारत ।

7. तद् विद्धि ।
8. इमां शृणु ।
9. युध्यस्व भारत ।
10. शरणम् अन्विच्छ ।
11. योगाय युज्यस्व ।
12. यथेच्छसि तथा कुरु ।
13. काम्ये मतिः परित्यज्यताम् ।
14. निजगृहात् तूर्णं विनिर्गम्यताम् ।

लङ्

1. सत्यमभवत् ।
2. तदेवानुप्राविशत् ।
3. सोऽमन्यत । (क० १.२)
4. इदम् अग्रे आसीत् ।
5. अत्यतिष्ठत् ।
6. देवाः अयजन्त ।
7. अश्वाः अजायन्त ।
8. प्राणात् वायुः अजायत ।
9. धर्मक्षेत्रे समवेताः युयुत्सवः किम् अकुर्वत । (१.१)
10. राजा वचनम् अब्रवीत् । (१.२)
11. शङ्खाः अभ्यहन्यन्त । (१.१३)
12. सः शब्दः तुमुलः अभवत् । (१.१३)
13. अर्जुनः एवम् उक्त्वा रथोपस्थे उपाविशत् । (१.४७)
14. त्वम् अशोच्यान् अन्वशोचः ।

विधिलिङ्

1. आत्मानं रथिनं विद्यात् ।
2. एतत् कथं विजानीयात् ।
3. सन्न्यासं कृत्वा श्रवणं कुर्यात् ।
4. [अहं] भोगान् भुञ्जीय । (२.५)
5. [वयं] जयेम ।
6. [ते] नः जयेयुः ।
7. यत् श्रेयः स्यात् तत् ब्रूहि ।
8. सः किं प्रभाषेत, किम् आसीत, किं व्रजेत ।
9. अहं श्रेयः आप्नुयाम् ।
10. धर्मः रक्षितः स्यात् ।
11. अहम् इष्टः स्याम् ।
12. युक्तः मन्येत ।
13. यथा तत्र वर्तेरन् तथा तत्र वर्तेथाः ।
14. को रमेत ।
15. वस्तु उपलभ्येत ।
16. बहु स्याम् ।
17. सर्वं पृथिव्यां दहेयम् ।

आशीर्लिङ्

1. मोक्षो मे भूयात् ।
2. अमृतस्य धारणः भूयासम् ।

लुङ्

1. आवीत् माम् ।
2. [त्वं] क्लैब्यं मा स्म गमः । (२.३)
3. [त्वं] कर्मफलहेतुः मा भूः ।
4. मा शुचः ।
5. इमं संवादम् अश्रौषम् ।
6. ऋतमवादिषम् ।

Exercise #8 – प्रथमा विभक्तिः (first case) in कर्तरि प्रयोगः (active voice)

Parse each sentence in the list below following the steps explained below:

1) Mark each word of the sentence.

E.g., रामः $^{1/1}$ गच्छति $^{III/1}$ ।

2) Give details of each verb and noun in this format.

तिङन्तं पदम् (verb) – गच्छति

- धातुः (root) - गम् to go
- तिङ्-प्रत्ययः (verbal suffix) – लट् (present tense)/कर्तरि-प्रयोगः (Active voice)/III/1

सुबन्तं पदम् (noun) – रामः

- प्रातिपदिकम् (nominal base) - राम (अकारान्तः पुंलिङ्गः, a-ending masculine)
- सुप्-प्रत्ययः (nominal suffix) – 1 (प्रथमा विभक्तिः, first case) /1 (एकवचनम्, singular)
- विभक्ति-अर्थः (meaning of the case) – कर्तरि प्रथमा (1st case in the sense of कर्ता) to गच्छति

3) Translate the sentence into English.

E.g., Rāma goes.

1. पुरुषौ नमतः ।	9. देवदत्तः अस्यति ।	17. भेदः अस्ति ।	25. चन्द्रः काशते ।
2. जनाः जीवन्ति ।	10. देहाः नश्यन्ति ।	18. सम्बन्धौ स्तः ।	26. देवाः मोदन्ते ।
3. जीवः पश्यति ।	11. देवाः तुष्यन्ति ।	19. जनाः सन्ति ।	27. पुरुषाः यतन्ते ।
4. देवौ नयतः ।	12. जीवः इच्छति ।	20. देवदत्तः करोति ।	28. लोकाः वर्तन्ते ।
5. पुत्राः पठन्ति ।	13. आचार्याः उपदिशन्ति ।	21. जीवाः कुर्वन्ति ।	29. शिष्याः सेवन्ते ।
6. घटः पतति ।	14. शिष्याः पृच्छन्ति ।	22. पुरुषः जानाति ।	30. देहाः जायन्ते ।
7. वृक्षौ तिष्ठतः ।	15. पुत्राः लिखन्ति ।	23. जनाः जानन्ति ।	31. देवदत्तः मन्यते ।
8. लोकाः भवन्ति ।	16. ईश्वरः सृजति ।	24. जीवः आप्नोति ।	32. भोगाः विद्यन्ते ।

Exercise #9 – प्रथमा विभक्तिः (first case) in कर्मणि प्रयोगः (passive voice)

Parse each sentence in the list below following the steps explained below:

1) Mark each word of the sentence.

E.g., रामः $^{1/1}$ दृश्यते $^{III/1}$ ।

2) Give details of each verb and noun in this format.

तिङन्तं पदम् (verb) – दृश्यते

- धातुः (root) - दृश् (1P) to see
- तिङ्- प्रत्ययः (verbal suffix) – लट् (present tense)/**कर्मणि-प्रयोगः (Passive voice)**/III/1

सुबन्तं पदम् (noun) – रामः

- प्रातिपदिकम् (nominal base) - राम (अकारान्तः पुंलिङ्गः, a-ending masculine)
- सुप्-प्रत्ययः (nominal suffix) – 1 (प्रथमा विभक्तिः, first case) /1 (एकवचनम्, singular)
- विभक्ति-अर्थः (meaning of the case) – **कर्मणि प्रथमा (1st case in the sense of कर्म) to दृश्यते**

3) Translate the sentence into English.

E.g., Rāma is seen.

1. पुरुषौ नम्येते ।	9. जीवः मुच्यते ।	17. देहः लभ्यते ।	
2. वेदाः पठ्यन्ते।	10. वृक्षः स्पृश्यते ।	18. भेदौ आशङ्क्येते ।	
3. देशाः कृष्यन्ते ।	11. भेदः ज्ञायते ।	19. देवाः सेव्यन्ते ।	
4. सम्बन्धः बुध्यते ।	12. भोगाः ज्ञायन्ते ।		
5. देहाः पुष्यन्ते ।	13. देहः आप्यते ।		
6. हस्तौ शुष्येते ।	14. लोकाः प्राप्यन्ते ।		
7. त्यागः इष्यते ।	15. घटौ ईक्ष्येते ।		
8. वेदाः उपदिश्यन्ते ।	16. भेदः बाध्यते ।		

Exercise #10 – द्वितीया विभक्तिः (second case)

रामः [1/1] आचार्यम् [2/1] अनु [0] ग्रामम् [2/1] गच्छति [III/1] ।

तिङन्तं पदम् (verb) – गच्छति

- धातुः (root) - गम् (1P) to go
- तिङ्- प्रत्ययः (verbal suffix) – लट् (present tense)/**कर्तरि-प्रयोगः (Active voice)**/III/1

सुबन्तं पदम् (noun) – रामः

- प्रातिपदिकम् (nominal base) - राम (अकारान्तः पुंलिङ्गः, a-ending masculine)
- सुप्-प्रत्ययः (nominal suffix) – 1 (प्रथमा विभक्तिः, first case) /1 (एकवचनम्, singular)
- विभक्ति-अर्थः (meaning of the case) – **कर्तरि प्रथमा (1st case in the sense of कर्ता) to गच्छति**

सुबन्तं पदम् (noun) – ग्रामम्

- प्रातिपदिकम् (nominal base) - ग्राम (अकारान्तः पुंलिङ्गः, a-ending masculine)
- सुप्-प्रत्ययः (nominal suffix) – 2 (**द्वितीया** विभक्तिः, 2nd case) /1 (एकवचनम्, singular)
- विभक्ति-अर्थः (meaning of the case) - **कर्मणि द्वितीया (2nd case in the sense of कर्म) to गच्छति**

सुबन्तं पदम् (noun) – अनु (अव्यय-पदम्, indeclinable)

- प्रातिपदिकम् (nominal base) – अनु

सुबन्तं पदम् (noun) – आचार्यम्

- प्रातिपदिकम् (nominal base) - आचार्य (अकारान्तः पुंलिङ्गः, a-ending masculine)
- सुप्-प्रत्ययः (nominal suffix) – 2 (द्वितीया विभक्तिः, 2nd case) /1 (एकवचनम्, singular)
- विभक्ति-अर्थः (meaning of the case) – **Non-कारक-विभक्तिः connected to "अनु"**

Translation: Rāma goes to the village following the teacher.

1. पुरुषौ आचार्यं नमतः ।	6. पुरुषः ग्रामं प्रति गच्छति ।	11. पुत्रौ सूर्यम् ईक्षेते ।
2. पुत्राः वेदौ पठन्ति ।	7. शिष्याः देवान् प्रति श्लोकौ वदन्ति ।	12. जीवाः देहान् लभन्ते ।
3. रामः ग्रामं गच्छति ।	8. शिष्याः आचार्यम् अनु वेदान् वदन्ति ।	13. शिष्याः आचार्यं सेवन्ते ।
4. शिष्याः श्लोकान् स्मरन्ति ।	9. देवदत्तः वृक्षं प्रति घटम् अस्यति ।	14. आचार्यः उपदेशम् अनु
5. जीवाः देहान् पुष्यन्ति ।	10. जनाः प्राणम् अन्तरेण न जीवन्ति ।	भेदान् बाधते ।

Exercise #11 – तृतीया विभक्तिः (third case)

रामः 1/1 **हस्तेन** 3/1 **घटम्** 2/1 **स्पृशति** III/1 ।

तिङन्तं पदम् – **स्पृशति**

- धातुः (root) – **स्पृश्** (6P) to touch
- तिङ्- प्रत्ययः (verbal suffix)- **लट्** (present tense)/**कर्तरि-प्रयोगः (active voice)**/III/1

सुबन्तं पदम् (noun) – **रामः**

- प्रातिपदिकम् (nominal base) - **राम** (अकारान्तः पुंलिङ्गः, a-ending masculine)
- सुप्-प्रत्ययः (nominal suffix) – 1 (प्रथमा विभक्तिः, 1st case) /1 (एकवचनम्, singular)
- विभक्ति-अर्थः (meaning of the case) – **कर्तरि प्रथमा (1st case in the sense of कर्ता) to स्पृशति**

सुबन्तं पदम् (noun) – **घटम्**

- प्रातिपदिकम् (nominal base) - **घट** (अकारान्तः पुंलिङ्गः, a-ending masculine)
- सुप्-प्रत्ययः (nominal suffix) – 2 (**द्वितीया** विभक्तिः, 2nd case) /1 (एकवचनम्, singular)
- विभक्ति-अर्थः (meaning of the case) – **कर्मणि द्वितीया (2nd case in the sense of कर्म) to स्पृशति**

सुबन्तं पदम् (noun) – **हस्तेन**

- प्रातिपदिकम् (nominal base) - **हस्त** (अकारान्तः पुंलिङ्गः, a-ending masculine)
- सुप्-प्रत्ययः (nominal suffix) – 3 (**तृतीया** विभक्तिः, 3rd case) /1 (एकवचनम्, singular)
- विभक्ति-अर्थः (meaning of the case) – **करणे तृतीया (3rd case in the sense of करण) to स्पृशति**

Translation: Rāma touches the pot by the hand.

1. देवदत्तः हस्ताभ्यां घटम् अस्यति ।	7. पुरुषः पुत्राभ्यां सह ग्रामं गच्छति ।
2. देवाः देहैः लोकान् अनुभवन्ति ।	8. देहाः गुणैः सह वर्तन्ते ।
3. देवदत्तः हस्तेन घटं सृजति ।	9. लोकाः भोगैः सह अनुभूयन्ते ।
4. घटः देवदत्तेन हस्ताभ्यां अस्यते ।	
5. लोकाः देवैः देहैः अनुभूयन्ते ।	
6. घटः देवदत्तेन हस्तेन स्पृश्यते ।	

Exercise #12 – चतुर्थी विभक्तिः (fourth case)

देवदत्तः 1/1 पुत्राय 4/1 देशम् 2/1 ददाति III/1 ।

तिङन्तं पदम् – ददाति

- धातुः – दा (3U) to give
- तिङ्- प्रत्ययः – लट्/**कर्तरि-प्रयोगः**/III/1

सुबन्तं पदम् – देवदत्तः

- प्रातिपदिकम् - देवदत्त (अकारान्तः पुंलिङ्गः)
- सुप्-प्रत्ययः – 1 (प्रथमा विभक्तिः) /1 (एकवचनम्)
- विभक्ति-अर्थः – **कर्तरि प्रथमा to ददाति**

सुबन्तं पदम् – देशम्

- प्रातिपदिकम् – देश (अकारान्तः पुंलिङ्गः)
- सुप्-प्रत्ययः – 2 (**द्वितीया** विभक्तिः) /1 (एकवचनम्)
- विभक्ति-अर्थः – **कर्मणि द्वितीया to ददाति**

सुबन्तं पदम् – पुत्राय

- प्रातिपदिकम् – पुत्र (अकारान्तः पुंलिङ्गः)
- सुप्-प्रत्ययः – 4 (**चतुर्थी** विभक्तिः, 4th case) /1 (एकवचनम्)
- विभक्ति-अर्थः – **सम्प्रदाने चतुर्थी (4th case in the sense of सम्प्रदान) to ददाति**
-

Translation: Devadatta gives the land to son.

1. रामः शिवाय वेदान् ददाति ।	6. जीवः भोगाय देहम् आप्नोति ।
2. पुरुषः देवाभ्यां श्लोकं वदति ।	7. शिष्यौ मोक्षाय वेदान् पठतः ।
3. पुत्रः त्यागय व्रजति ।	8. चन्द्रसूर्याभ्यां नमः ।
4. देवदत्तः जनेभ्यः उपकरोति ।	9. आचार्येभ्यः नमः ।
5. कृष्णः ग्रामाय रामेण सह गच्छति ।	10. जनेभ्यः स्वस्ति ।
	11. वरुणाय स्वाहा ।

Exercise #13 – पञ्चमी विभक्तिः (fifth case)

देवदत्तः [1/1] वृक्षात् [5/1] पतति [III/1] ।

तिङन्तं पदम् – पतति

- धातुः – (1P) पत् to fall
- तिङ्- प्रत्ययः – लट्/**कर्तरि-प्रयोगः**/III/1

सुबन्तं पदम् – देवदत्तः

- प्रातिपदिकम् - देवदत्त (अकारान्तः पुंलिङ्गः)
- सुप्-प्रत्ययः – 1 (प्रथमा विभक्तिः) /1 (एकवचनम्)
- विभक्ति-अर्थः – **कर्तरि प्रथमा to पतति**

सुबन्तं पदम् – वृक्षात्

- प्रातिपदिकम् – वृक्ष (अकारान्तः पुंलिङ्गः)
- सुप्-प्रत्ययः – 5 (**पञ्चमी** विभक्तिः, 5th case) /1 (एकवचनम्)
- विभक्ति-अर्थः – **अपादाने पञ्चमी (5th case in the sense of अपादान) to पतति**

Translation: Devadatta falls from the tree.

1. जनाः चन्द्रात् निवर्तन्ते ।	6. त्यागात् मोक्षः लभ्यते ।
2. घटः हस्ताभ्यां पतति ।	7. भोगेभ्यः देवः तुष्यति ।
3. जनाः ग्रामेभ्यः आगच्छन्ति ।	8. त्यागात् प्राक् भोगाः सन्ति ।
4. जीवः देहात् देहं प्राप्नोति ।	9. ईश्वरात् अन्यः न अस्ति ।
5. वेदाः आचार्यात् शिष्यैः ज्ञायन्ते ।	10. सूर्यात् चन्द्रः भिन्नः भवति।

11. पुरुषः पुत्रं/पुत्रेण/पुत्रात् विना गच्छति ।
12. देवदत्तः पुत्रौ/पुत्राभ्यां पृथक् वसति ।
13. प्राणान्/प्राणैः/प्राणेभ्यः पृथक् पुरुषः न जीवति।
14. वेदाः आचार्यं/आचार्येण/आचार्यात् विना न ज्ञायन्ते ।

Exercise #14 – षष्ठी विभक्तिः (sixth case)

देवदत्तस्य $^{6/1}$ पुत्रः $^{1/1}$ श्लोकान् $^{2/3}$ स्मरति $^{III/1}$ ।

तिङन्तं पदम् – स्मरति

- धातुः – स्मृ (1P) to remember
- तिङ्- प्रत्ययः - लट्/**कर्तरि–प्रयोगः**/III/1

सुबन्तं पदम् – पुत्रः

- प्रातिपदिकम् - पुत्र (अकारान्तः पुंलिङ्गः)
- सुप्–प्रत्ययः – 1 (प्रथमा विभक्तिः) /1 (एकवचनम्)
- विभक्ति–अर्थः - **कर्तरि प्रथमा to स्मरति**

सुबन्तं पदम् – देवदत्तस्य

- प्रातिपदिकम् – देवदत्त (अकारान्तः पुंलिङ्गः)
- सुप्–प्रत्ययः – 6 (षष्ठी विभक्तिः, 6th case) /1 (एकवचनम्)
- विभक्ति–अर्थः – **सम्बन्ध–षष्ठी to पुत्र**

सुबन्तं पदम् – श्लोकान्

- प्रातिपदिकम् – श्लोक (अकारान्तः पुंलिङ्गः)
- सुप्–प्रत्ययः – 2 (द्वितीया विभक्तिः) /3 (बहुवचनम्)
- विभक्ति–अर्थः – **कर्मणि द्वितीया to स्मरति**

Translation: The son of Devadatta remembers verses.

1. आकाशस्य गुणः शब्दः वर्तते ।	6. वेदेभ्यः देवानां गुणाः ज्ञायन्ते ।
2. जीवेश्वरयोः भेदः बाध्यते ।	7. जनानां देशः जनैः रक्ष्यते ।
3. हस्तयोः देवः इन्द्रः भवति ।	8. प्राणानां सम्बन्धात् पुरुषः जीवति ।
4. देवानाम् ईशः देवेशः उच्यते ।	9. स्थावरानां हिमालयः अहम् अस्मि ।
5. देवदत्तस्य पुत्रौ सूर्यम् ईक्षेते ।	10. यज्ञानां जपयज्ञोऽस्मि ।

Exercise #15 – सप्तमी विभक्तिः (seventh case)

रामः 1/1 गृहे 7/1 तिष्ठति III/1 ।

तिङन्तं पदम् – तिष्ठति

- धातुः – स्था (1P) to stand, to stay
- तिङ्- प्रत्ययः – लट्/**कर्तरि-प्रयोगः**/III/1

सुबन्तं पदम् – रामः

- प्रातिपदिकम् - राम (अकारान्तः पुंलिङ्गः)
- सुप्-प्रत्ययः – 1 (प्रथमा विभक्तिः) /1 (एकवचनम्)
- विभक्ति-अर्थः – **कर्तरि प्रथमा to तिष्ठति**

सुबन्तं पदम् – गृहे

- प्रातिपदिकम् – गृह (अकारान्तः पुंलिङ्गः)
- सुप्-प्रत्ययः – 7 (सप्तमी विभक्तिः, 7th case) /1 (एकवचनम्)
- विभक्ति-अर्थः – **अधिकरणे सप्तमी (7th case in the sense of अधिकरण) to तिष्ठति**

Translation: Rāma stays in the house.

1. भेदाः लोके दृश्यन्ते ।	5. त्यागे सति मोक्षः विद्यते ।
2. देवदत्तः भेदयोः आशङ्कते ।	6. पुत्रयोः सतोः देवदत्तः तुष्यति ।
3. जीवः भोगेषु रमते ।	7. देहे पुष्टे अहं पुष्टः । देहे नष्टे अहं नष्टः ।
4. देवदत्तः पुत्रस्य हस्तयोः घटं पश्यति ।	8. प्राणेषु सत्सु पुरुषः जीवति ।

Exercise #16 – अकारान्तः पुँल्लिङ्गः सर्वनाम-शब्दः (a-ending masculine pronouns)

Complete the sentence by placing pronouns सर्व, एक, अन्य, पर, and पूर्व in their declined forms.

E.g., सर्वे 1/3 वेदाः 1/3 विद्यन्ते III/3 ।

1. ________ 1/3 जनाः 1/3 वदन्ति ।
2. ________ 5/1 ग्रामात् 5/1 जनाः आगच्छन्ति ।
3. ________ 7/1 विषये 7/1 सम्बन्धः वर्तते ।
4. ________ 6/3 देहानां 6/3 गुणाः सन्ति।
5. ________ 1/3 भेदाः 1/3 बाध्यन्ते ।
6. ________ 4/1 पुरुषाय 4/1 घटं ददाति ।
7. ________ 7/1 काले 7/1 पुरुषः तिष्ठति ।

Exercise #17 – Relative pronouns in masculine

यः $^{1/1}$ बोधति $^{III/1}$ सः $^{1/1}$ वदति $^{III/1}$ ।

यद् clause – "यः $^{1/1}$ बोधति $^{III/1}$"

तद् clause – "सः $^{1/1}$ वदति $^{III/1}$"

Of यद् clause –

तिङन्तं पदम् – बोधति

- धातुः – बुध् (1P) to know
- तिङ्- प्रत्ययः – लट्/**कर्तरि-प्रयोगः**/III/1

सुबन्तं पदम् – यः

- प्रातिपदिकम् - यद् (दकारान्तः पुंलिङ्गः सर्वनाम, d-ending masculine pronoun)
- सुप्-प्रत्ययः – 1 (प्रथमा विभक्तिः) /1 (एकवचनम्)
- विभक्ति-अर्थः – **कर्तरि प्रथमा to बोधति**

Of तद् clause –

तिङन्तं पदम् – वदति

- धातुः – वद् (1P) to speak
- तिङ्- प्रत्ययः – लट्/**कर्तरि-प्रयोगः**/III/1

सुबन्तं पदम् – सः

- प्रातिपदिकम् - तद् (दकारान्तः पुंलिङ्गः सर्वनाम, d-ending masculine pronoun)
- सुप्-प्रत्ययः – 1 (प्रथमा विभक्तिः) /1 (एकवचनम्)
- विभक्ति-अर्थः - **कर्तरि प्रथमा to वदति**

Translation: One who knows, he speaks.

1. यौ इच्छतः तौ गच्छतः ।	5. यस्मिन् सर्वे जनाः निवसन्ति सः ग्रामः भवति ।
2. ये नमन्ति ते पठन्ति ।	6. येन सर्वे विषयाः उपदिश्यन्ते तम् आचार्यं नमामि ।
3. यः शङ्कते सः प्रश्नं पृच्छति ।	7. यः सर्वस्मिन् प्राप्यते तस्मै ईश्वराय नमः अस्तु।
4. ये ईश्वरं सेवन्ते ते भक्ताः सन्ति ।	8. ये जनाः ईश्वरं भजन्ते तेषां योगम् ईश्वरः वहति ।

Exercise #18 –पुँल्लिङ्गः सर्वनाम-शब्दः (masculine pronouns) - तद्, यद्, एतद्, किम्

Complete the sentence by placing pronouns तद्, एतद्, किम् in declined forms.

E.g., सः $^{1/1}$ पुरुषः $^{1/1}$ मोदते $^{III/1}$ ।

1. ________ $^{1/1}$ ईश्वरः $^{1/1}$ ईक्षते ।
2. ________ $^{1/2}$ ब्राह्मणौ $^{1/2}$ निवसतः ।
3. ________ $^{1/3}$ जनाः $^{1/3}$ सेवन्ते ।
4. ________ $^{2/1}$ गुणं $^{2/1}$ पश्यति देवदत्तः।
5. ________ $^{2/2}$ भेदौ $^{2/2}$ जानाति ।
6. ________ $^{2/3}$ श्लोकान् $^{2/3}$ जानाति ।
7. ________ $^{3/1}$ देहेन $^{3/1}$ अनुभवति ।
8. ________ $^{3/2}$ हस्ताभ्यां $^{3/2}$ खादति ।
9. ________ $^{3/3}$ प्राणैः $^{3/3}$ जीवति ।
10. ________ $^{4/1}$ आचार्याय $^{4/1}$ नमः ।
11. ________ $^{4/2}$ देवाभ्यां $^{4/2}$ नमः ।
12. ________ $^{4/3}$ जनेभ्यः $^{4/3}$ स्वस्ति ।
13. ________ $^{5/1}$ हस्तात् $^{5/1}$ घटः पतति ।
14. ________ $^{6/1}$ पुरुषस्य $^{6/1}$ पुत्रः व्रजति ।
15. ________ $^{6/2}$ जीवयोः $^{6/2}$ सम्बन्धं बोधति ।
16. ________ $^{6/3}$ जनानां $^{6/3}$ ग्रामे तिष्ठति ।
17. ________ $^{7/1}$ देशे $^{7/1}$ निवसति ।
18. ________ $^{7/3}$ कालेषु $^{7/3}$ तिष्ठति ।

Exercise #19 – अकारान्तः नपुंसकलिङ्गः (a-ending neuter)

1. मित्रं फलानि खादति ।	5. मित्राणि नगरात् वनं प्रति गच्छन्ति ।
2. कमले जले प्रकाशेते ।	6. शास्त्राणां वाक्येभ्यः ज्ञानं प्राप्यते ।
3. पर्णानि वृक्षात् पतन्ति ।	7. कारणस्य गुणः कार्ये दृश्यते ।
4. सुखम् इन्द्रियैः अनुभूयते ।	8. अन्ने सति शरीरं पुष्यते ।

Exercise #20 – नपुंसकलिङ्गः सर्वनाम-शब्दः (neuter pronouns)

Complete the sentence by placing सर्व, एक, अन्य, पर, तद्, एतद्, and किम् in their declined forms.
E.g., सर्वं $^{1/1}$ जलं $^{1/1}$ गच्छति $^{III/1}$ ।

1. ________ $^{1/1}$ दुःखम् $^{1/1}$ अनुभूयते ।
2. ________ $^{1/3}$ शास्त्राणि $^{1/3}$ अवगम्यन्ते ।
3. ________ $^{5/1}$ अन्नात् $^{5/1}$ शरीरं जायते ।
4. ________ $^{6/3}$ कार्याणां $^{6/3}$ कारणम् अस्ति।
5. ________ $^{7/1}$ अरण्ये $^{7/1}$ फलानि वर्तन्ते ।
6. ________ $^{1/3}$ मित्राणि $^{1/3}$ गच्छन्ति ।
7. ________ $^{4/1}$ मित्राय $^{4/1}$ वस्त्रं ददाति ।
8. ________ $^{5/1}$ कारणात् $^{5/1}$ सः मुह्यति।
9. ________ $^{6/3}$ शास्त्राणां $^{6/3}$ तत्त्वं जानाति सः।
10. ________ $^{7/1}$ प्रकरणे $^{7/1}$ एतद् वाक्यं दृश्यते ।

Exercise #21 – Relative pronouns in neuter

1. यद् अद्यते तद् अन्नम्।	5. येन फलानि प्राप्यन्ते तत् साधनम् ।
2. यद् नेत्राभ्यां दृश्यते तद् रूपम् ।	6. यस्मात् कारणात् शरीरं जायते तस्य तत्त्वं शास्त्रेण ज्ञायते ।
3. यानि पत्राणि पतन्ति तानि दह ।	7. यैः पुरुषः बध्यते तेषां दुःखानाम् उपशमः इष्यते ।
4. पुरुषः यत् कार्यं करोति तेन ईश्वरम् अर्चति ।	8. यस्मिन् प्रकरणे महावाक्यानि सन्ति तत् पठामि ।

Exercise #22 – अव्ययम् (Indeclinables) derived from धातु

1. जीवाः स्वर्गं गत्वा मनुष्यलोकं निवर्तन्ते ।	7. जीवाः स्वर्गम् अनुभूय मनुष्यलोकं विशन्ति ।
2. शिष्यः आचार्यम् उपगम्य प्रश्नं पृच्छति ।	8. देवं प्रणम्य श्लोकं लिखित्वा सः वेदान् पठति ।
3. पुरुषः शास्त्राणाम् अर्थम् अवगम्य तुष्यति रमते च ।	9. पुरुषः वैराग्यं प्राप्य अरण्यं गच्छति ।
4. ईश्वरस्य तत्त्वं ज्ञात्वा सः न शङ्कते ।	10. पुरुषः ज्ञानेन भेदं बाधित्वा तत्त्वं बोधति ।
5. शिष्यः आचार्यस्य उपदेशं विज्ञाय पुनः पृच्छति ।	11. सर्वान् श्लोकान् स्मृत्वा अन्यान् च सर्वान् विस्मृत्य शिष्यः आचार्यम् अभिगच्छति ।
6. देवदत्तः घटं कृत्वा धनं लभते ।	

Exercise #23 – अव्ययम् (Indeclinables) – derived from सर्वनाम

1. यतः वैराग्यम् अस्ति ततः सः सर्वं त्यजति ।	13. कश्चित् दुःखम् अनुभवति ।
2. कुतः शास्त्राणि पठसि ।	14. कश्चित् न दुःखम् अनुभवति ।
3. यतः ज्ञानेन मोक्षः भवति अतः शास्त्रं पठ ।	15. अस्तीति केचित् वदन्ति ।
4. ईश्वरः सर्वतः भवति ।	16. सः केनचित् लब्धेन तुष्यति ।
5. यत्र धूमः अस्ति तत्र वह्निः अस्ति ।	17. कस्यचित् गृहं विशति ।
6. तत्र एवं सति तत् सत्यम् ।	18. कस्मिंश्चित् देशे पुरुषः निवसति ।
7. अत्र वाक्ये उपदेशः अस्ति ।	19. देवदत्तः किञ्चित् कार्यं करोति ।
8. कुत्र वससि ।	20. किञ्चन वस्तु अस्ति ।
9. एतानि वाक्यानि कुत्र दृश्यन्ते ।	21. सः कस्मिंश्चित्/कुत्रचित्/क्वचित्/कदाचित् न दृश्यते ।
10. यदा देवदत्तः मित्राणि पश्यति तदा सः तुष्यति ।	22. कुतश्चित् कारणात् घटः पतति ।
11. यथा देवदत्तः वदति तथा तस्य पुत्रः वदति ।	23. एतत् कथञ्चित् न ज्ञायते ।
12. यथा इह तथा अमुत्र ।	

Exercise #24 – इकारान्तः पुँल्लिङ्गः (i-ending masculine)

1. वह्निः गिरिं दहति।	7. ऋषिभ्यः नमः ।
2. ग्रन्थयः भिद्यन्ते ।	8. व्याधेः नृपतिः अतिथीन् न पश्यति ।
3. पाणी अग्निना दह्येते ।	9. नृपतेः असिः पाणिभ्यां पतति ।
4. ऋषिभिः कविभिः च गिरिः दृश्यते ।	10. यतीनां विधिः अस्ति ।
5. नृपतिः सारथिभिः सह गिरिं प्रति गच्छति ।	11. गिरौ वह्निः अस्ति धूमात् ।
6. कविः विधिम् अनु अतिथये मणीन् ददाति ।	12. तेषु गिरिषु कपयः वसन्ति ।

Exercise #25 – उकारान्तः पुँल्लिङ्गः (u-ending masculine)

1. बन्धुः बाहुभ्यां पशुं वहति ।	7. वायोः अग्निः सम्भवति ।
2. साधुः तरोः मूले मुमुक्षुभिः सह उपविशति ।	8. सिन्धोः प्राक् पशवः चरन्ति ।
3. मुमुक्षवः गुरोः कुले निवसन्ति ।	9. बन्धुभ्यः पृथक् साधुः वसति ।
4. केन हेतुना शिशुः रोदिति ।	10. सर्वेषां जिज्ञासूनां साधूनां च गुरुः दक्षिणामूर्तिः उच्यते ।
5. यः शास्त्रम् उपदिशति तस्मै गुरवे नमः ।	11. गुरौ सति हेतुः मुमुक्षुणा ज्ञायते ।
6. मृत्यवे स्वाहा ।	12. महाबाहुः तस्मिन् क्षेत्रे गुरून् बन्धून् च ईक्षते ।

Exercise #26 – ऋकारान्तः पुँल्लिङ्गः (ṛ-ending masculine)

1. ईश्वरः विश्वस्य कर्ता च धाता च भवति ।	6. सम्प्रदायकर्तृभ्यो नमः ।
2. अध्येतारः होतारं नमन्ति ।	7. कर्ता भोक्तुः अन्यः न भवति।
3. द्रष्टा दातृन् पश्यति ।	8. द्रष्टुः स्वरूपं द्रष्ट्रा दृश्यते ।
4. मन्त्राः होत्रा उच्यन्ते ।	9. कर्तॄणां विधिः अस्ति ।
5. दात्रे नमः ।	10. कर्तरि सति भोक्ता अपि विद्यते ।

Exercise #27 – आकारान्तः स्त्रीलिङ्गः (ā-ending feminine)

1. ज्ञाने निष्ठा भवति ।	5. देवदत्तः श्रद्धया इच्छया च देवतायै मालाः ददाति ।
2. मोक्षे मुमुक्षूणाम् इच्छा अस्ति ।	6. गङ्गायाः जलम् आनयतु ।
3. विषयाः निद्रया न अनुभूयन्ते ।	7. सेनाः गुहायां वसन्ति ।
4. रामः कृपया सेवां करोति ।	8. जिज्ञासायां सत्यां श्रद्धा इष्यते ।

Exercise #28 – आकारान्तः स्त्रीलिङ्गः सर्वनामशब्दः (ā-ending feminine pronouns)

Complete the sentence by placing सर्वा, एका, अन्या, तद्, एतद्, and किम् in their declined forms.

E.g., सर्वा $^{1/1}$ चिन्ता $^{1/1}$ नश्यति $^{III/1}$ ।

1. ________ $^{2/1}$ कथाम् $^{2/1}$ वदति ।
2. ________ $^{2/3}$ कथाः $^{2/3}$ वदति ।
3. ________ $^{3/1}$ संज्ञया $^{3/1}$ ज्ञायते ।
4. ________ $^{4/1}$ देवतायै $^{4/1}$ नमः ।
5. ________ $^{4/3}$ देवताभ्यः $^{4/3}$ नमः ।
6. ________ $^{5/1}$ चिन्तायाः $^{5/1}$ शोचति ।
7. ________ $^{6/1}$ देवतायाः $^{6/1}$ संज्ञां वदति।
8. ________ $^{6/3}$ देवतानाम् $^{6/3}$ संज्ञाः वदति।
9. ________ $^{7/1}$ दशायाम् $^{7/1}$ निष्ठा अस्ति ।
10. ________ $^{7/3}$ अवस्थासु $^{7/3}$ ज्ञानम् अस्ति ।

Exercise #29 –स्त्रील्लिङ्गः सर्वनाम-शब्दः (feminine pronouns) - तद्, यद्, एतद्, किम्

Complete the sentence by placing pronouns तद्, एतद्, किम् in their declined forms.

1. ________ $^{1/1}$ देवता $^{1/1}$ नम्यते ।
2. ________ $^{1/2}$ संज्ञे $^{1/2}$ भवतः ।
3. ________ $^{1/3}$ अवस्थाः $^{1/3}$ भवन्ति ।
4. ________ $^{2/1}$ सेनाम् $^{2/1}$ नयति।
5. ________ $^{2/2}$ उपमे $^{2/2}$ दिशति ।
6. ________ $^{2/3}$ चिन्ताः $^{2/3}$ त्यजति ।
7. ________ $^{3/1}$ श्रद्धया $^{3/1}$ सेवन्ते ।
8. ________ $^{3/2}$ उपमाभ्याम् $^{3/2}$ उपदिश्यते।
9. ________ $^{3/3}$ संज्ञाभिः $^{3/3}$ ज्ञायते ।
10. ________ $^{4/1}$ देवतायै $^{4/1}$ नमः ।
11. ________ $^{4/2}$ देवताभ्याम् $^{4/2}$ नमः ।
12. ________ $^{4/3}$ प्रजाभ्यः $^{4/3}$ स्वस्ति ।
13. ________ $^{5/1}$ जिह्वायाः $^{5/1}$ शब्दः जायते।
14. ________ $^{6/1}$ क्रियायाः $^{6/1}$ प्रयोजनं किम्।
15. ________ $^{6/2}$ सेनयोः $^{6/2}$ मध्ये तिष्ठति ।
16. ________ $^{6/3}$ अवस्थानाम् $^{6/3}$ द्रष्टा अस्मि।
17. ________ $^{7/1}$ गुहायाम् $^{7/1}$ निवसति ।
18. ________ $^{7/3}$ अवस्थासु $^{7/3}$ तिष्ठति ।

Exercise #30 – ईकारान्तः स्त्रीलिङ्गः (ī-ending feminine)

1. पार्वती विश्वस्य कर्त्री भवति ।	6. तस्याः नगर्याः प्राक् वापी अस्ति ।
2. सर्वाः जनन्यः वाराणसीं गच्छन्ति ।	7. जननी टिप्पण्याः अर्थं बोधति ।
3. पतिः पत्न्या सह काश्यां वसति ।	8. गौर्यां सत्यां शिवः तुष्यति ।
4. गायत्री गौर्या सह टिप्पणीं पठति ।	9. पृथिव्यां नगर्यः सन्ति ।
5. देवस्य पत्न्यै नमः ।	10. हे देवि मां रक्षतु ।

Exercise #31 – इकारान्तः स्त्रीलिङ्गः (i-ending feminine)

1. अप्राप्तस्य प्राप्तिः योगः उच्यते ।	7. शान्तेः प्राप्तये एताः स्तुतीः पठति ।
2. सर्वाः श्रुतयः तत् पदं वदन्ति ।	8. सृष्टेः प्रकारः श्रुतिभ्यः अवगम्यते ।
3. युवतिः तिथिम् अनु उपवसति ।	9. भक्तानां गतौ भीतिः न अस्ति ।
4. मुक्तिः श्रुत्या स्मृत्या युक्त्या च बुद्धौ प्राप्यते ।	10. शान्तौ सत्यां भीतेः अनुपपत्तिः ।
5. भक्तिः मुक्तये भवति ।	11. श्रुतेः च स्मृतेः च युक्तेः च एतस्याः उक्तेः उपपतिः इति सिद्धम् ।
6. सृष्टेः प्राक् एतत् आसीत् इति श्रुतिः आह ।	

Exercise #32 – Relative pronouns in feminine

1. या देवी भूतेषु मातृरूपेण तिष्ठति तस्यै नमः ।	4. यया विना ज्ञानं न प्राप्यते सा बुद्धिः ।
2. याः नद्यः भारतदेशे सन्ति ताः सर्वाः भगवत्यः ।	5. याभिः जीवः शोचति तासां चिन्तानां नाशः इष्यते ।
3. यां नगरीं गच्छति तस्यां निवसति ।	6. यस्यां जिह्वायां सरस्वती वसति तया वदामि ।

Exercise #33 – इदम्/अदस्-शब्दः (pronoun "idam" and "adas")

Complete the sentence by placing pronouns इदम् and अदस् in their declined forms.

1. ________ $^{1/1}$ पुरुषः $^{1/1}$ अस्ति ।
2. ________ $^{1/2}$ पुरुषौ $^{1/2}$ स्तः ।
3. ________ $^{1/3}$ पुरुषाः $^{1/3}$ सन्ति ।
4. ________ $^{2/3}$ लोकान् $^{2/3}$ त्यजति।
5. ________ $^{3/1}$ पुरुषेण $^{3/1}$ वस्तु ज्ञायते ।
6. ________ $^{6/1}$ पुरुषस्य $^{6/1}$ ज्ञानम् अस्ति ।
7. ________ $^{7/1}$ विषये $^{7/1}$ विचारः भवति ।
8. ________ $^{1/1}$ शरीरम् $^{1/1}$ भवति ।
9. ________ $^{1/2}$ नेत्रे $^{1/2}$ स्फुरतः ।
10. ________ $^{1/3}$ भूतानि $^{1/3}$ जायन्ते ।
11. ________ $^{3/1}$ ज्ञानेन $^{3/1}$ वस्तु ज्ञायते ।
12. ________ $^{2/1}$ क्षेत्रम् $^{2/1}$ उपलभते सः ।
13. ________ $^{1/1}$ आख्यायिका $^{1/1}$ भवति ।
14. ________ $^{1/3}$ देवताः $^{1/3}$ भवन्ति ।

Exercise #34 – युष्मद्/अस्मद्-शब्दः (pronoun "yuṣmad/asmad")

1. अहं त्वां पश्यामि ।	9. एतद् वाक्यं मया उक्तम् ।	17. नः मतिः युष्माभिः न अभ्युपगम्यते ।
2. त्वं कुत्र निवससि ।	10. मम श्रद्धा त्वया दृश्यते ।	18. मोक्षः मे भूयात् ।
3. आवां पठाव ।	11. असौ अस्माभिः न ज्ञायते ।	19. अस्माकं गुरुं नमामः ।
4. वयं ते वदामः ।	12. तुभ्यं नमः।	20. युष्माकं पक्षः न उपपद्यते ।
5. यूयम् आचरथ ।	13. मह्यं ददातु ।	21. एषः वः मार्गः ।
6. त्वां पृच्छामि ।	14. नः स्वस्ति ।	22. मेधा मयि अस्तु ।
7. त्वं मां वद ।	15. अयं मम पुत्रः ।	23. एतत् त्वयि न उपपद्यते ।
8. सः ह नौ अवतु ।	16. तव शिष्यः जिज्ञासुः ।	24. त्वत् अन्यः मम प्रियः न अस्ति ।

Exercise #35 – णकारान्तः पुँल्लिङ्गः (n-ending masculine)

1. सुगण् गच्छति ।	5. देवदत्तः सुगणे धनं ददाति ।
2. सुगणः गच्छन्ति ।	6. सुगणः पृथक् देवदत्तः गच्छति ।
3. देवदत्तः सुगणं पृच्छति ।	7. सुगणः पुत्रः अस्ति ।
4. सुगणा अयं दृश्यते ।	8. सुगणि सति देवदत्तः तिष्ठति ।

Exercise #36 – त/दकारान्तः पुँल्लिङ्गः/स्त्रीलिङ्गः (t/d-ending masculine/feminine)

1. सर्ववित् सर्वं जानाति।	6. मृदः घटः जायते ।
2. आचार्यः उपनिषदम् उपदिशति ।	7. सुहृदः पुस्तकं नयामि ।
3. सूत्रभाष्यकृतौ वन्दे ।	8. आपदि ईश्वरः जनान् रक्षति ।
4. रामः सुहृदा सह उपनिषदं पठति ।	9. देवदत्तः क्षुधा न पठति ।
5. सर्वविदे नमः ।	10. सः समिधः पाणौ आनयति ।

Exercise #37 – च/जकारान्तः पुँल्लिङ्गः/स्त्रीलिङ्गः (c/j-ending masculine/feminine)

1. वाक् प्रयुज्यते ।	5. ऋत्विजः भिषग्भ्यः भिन्नाः सन्ति ।
2. सः वाचं वदति ।	6. त्वचः देवः वायुः ।
3. घटः त्वचा अनुभूयते ।	7. वाचः विषयः भाषणम् ।
4. देवदत्तः ऋत्विजे धनं ददाति ।	8. वाचि अर्थः भवति ।

Exercise #38 – इन्-अन्तः पुँल्लिङ्गः (in-ending masculine)

1. पक्षी हस्तिनः उपरि तिष्ठति ।	7. शार्ङ्गिणे नमः ।
2. योगिनः ज्ञानिनं सेवन्ते ।	8. अधिकारिणः शास्त्रिणः वेदान् पठन्ति ।
3. सर्वे प्राणिनः सुखिनः भवन्तु ।	9. स्वामिनः कृपया जिज्ञासवः ज्ञानं लभन्ते ।
4. तं तव वैरिणं पश्य ।	10. संसारिणः प्राणिनां वैरिणं न जानन्ति ।
5. स्वामी वैरिभिः विना जीवति ।	11. अस्मिन् हस्तिनि सति पक्षिणः रमन्ते ।
6. एतत् शास्त्रं सन्न्यासिना पठ्यते ।	12. हे योगिन् त्वं प्राणिनां स्वामी ।

Exercise #39 – मत्/वत्-अन्तः पुँल्लिङ्गः (mat/vat-ending masculine)

1. श्रीमान् नारायणः बुद्धिमतां देवः ।	6. उपनिषदां तात्पर्यः बुद्धिमद्भिः अवगम्यते ।
2. धीमन्तः हनुमन्तं नमन्ति ।	7. श्रीमते नमः ।
3. विद्यावन्तं हनुमन्तं नमामि ।	8. विद्यावतः अज्ञानं न अस्ति ।
4. भगवन्तौ पुनः पुनः नमामः ।	9. बुद्धिमतां मतौ संशयः न अस्ति ।
5. भगवतः स्वरूपं भगवता स्वयम् उपदिश्यते ।	10. भगवति अवगते सति सः बुद्धिमान् भवति ।

Exercise #40– शतृँ-अन्तः पुँल्लिङ्गः (at of present participle ending masculine)

1. सः भक्तः सन् कर्मयोगं करोति ।	4. एवं पश्यता भगवता एतद् वाक्यम् उक्तम् ।
2. ते भक्ताः सन्तः कर्मयोगं कुर्वन्ति ।	5. सतः पुरुषात् केशः जायते ।
3. देवदत्तः पचन्तं सोमदत्तं पश्यति ।	6. विषयान् ध्यायतः सङ्गः उपजायते ।

Exercise #41 – अन्-अन्तः पुँल्लिङ्गः (an-ending masculine)

1. आत्मा एकः ।	8. आत्मनः ज्ञानम् आत्मज्ञानम् इत्युच्यते ।
2. ब्रह्मा देवानां प्रथमः सम्भवति ।	9. राज्ञः पुरुषः राजपुरुषः ।
3. राजा ब्रह्माणं पश्यति ।	10. एते वर्णाः ऊष्माणः इति उच्यन्ते ।
4. शार्ङ्गधन्वा पाप्मानं हरति ।	11. अश्मानः अध्वनि सन्ति ।
5. आत्मना आत्मानम् आत्मनि पश्यति ।	12. आत्मा स्वे महिम्नि तिष्ठति ।
6. सः आत्मनः महिमानं जानाति ।	13. ब्रह्मणः महिम्ना राजा भूमानं लभते ।
7. परमात्मने नमः ।	14. पाप्मानं त्यक्त्वा सः राज्ञां राजा भवति ।

Exercise #42 – अन्-अन्तः नपुंसकलिङ्गः (an-ending neuter)

1. ब्रह्म एकं भवति ।	9. ब्रह्मणे नमः ।
2. सः ब्रह्म जानाति ।	10. ब्रह्मणः अन्यत् नास्ति ।
3. बहूनि कर्माणि वेदेन ज्ञायन्ते ।	11. ब्रह्मणः विद्या ब्रह्मविद्या इति उच्यते ।
4. योगिनः कर्म कुर्वन्ति ।	12. ब्रह्मणि निष्ठा ब्रह्मनिष्ठा इति उच्यते ।
5. जीवाः जन्मानि लभन्ते ।	13. कर्मणां सिद्धिम् इच्छन्तः देवताः यजन्ते ।
6. न कर्मणा न प्रजया न धनेन अमृतत्वं भवति ।	14. कर्मणि तस्य अधिकारः अस्ति ।
7. सः देवदत्तः इति नाम्ना ज्ञायते ।	15. जीवाः जन्मनि जन्मनि दुःखम् अनुभवन्ति ।
8. सः ब्रह्म विदित्वा कर्मभिः मुच्यते ।	16. कर्मसु देवदत्तस्य वैराग्यं जायते ।

Exercise #43 – अस्-अन्तः नपुंसकलिङ्गः (as-ending neuter)

1. तत् मनः चलति ।	7. मनसः तेजः तपसा लभ्यते ।
2. तस्य वृक्षस्य पर्णानि छन्दांसि ।	8. एतद् ज्ञानं मनोभिः प्राप्यते ।
3. देवदत्तः छन्दः पठति ।	9. मम गुरुं शिरसा नमामि ।
4. इन्द्रियाणि मनसा सह वर्तन्ते ।	10. मनसः देवता चन्द्रः ।
5. एतत् छन्दोभिः उक्तम् ।	11. देवता मनसि तिष्ठति ।
6. छन्दसां वचांसि श्रेयसे भवन्ति ।	12. एतत् गरीयः वचः छन्दसि विद्यते ।

Exercise #44 – इष्/उष्-अन्तः नपुंसकलिङ्गः (iṣ/uṣ-ending neuter)

1. तस्य चक्षुषी चन्द्रसूर्यौ ।	8. तस्य वपुषे अन्नं ददाति ।
2. ज्योतींषि प्रकाशन्ते ।	9. यजुषः सिद्धिः लभ्यते ।
3. सर्वेषां चक्षूंषि सूर्यदेवतया पश्यन्ति ।	10. चक्षुषः चक्षुः ।
4. भगवान् भक्ताय आयुः ददाति ।	11. अर्चिषः ज्योतिः चक्षुर्भ्यां पश्यति ।
5. हस्तात् धनुः सृजति ।	12. तत् ज्योतिषां ज्योतिः ।
6. आत्मनः ज्योतिषा प्रकाशयते ।	13. आयुषि सति वपुः चलति ।
7. हविर्भिः यजते ।	14. आत्मनः ज्योतिषि सर्वम् उपलभ्यते ।

Worksheet for conjugation

- धातुः (root) : ______(______)______________
- लकारः (tense/mood) : ____________________
- प्रयोगः (voice) : ____________________
- अङ्गम् (stem) : ____________________

- धातुः (root) : ______(______)______________
- लकारः (tense/mood): ____________________
- प्रयोगः (voice): ____________________
- अङ्गम् (stem) ____________________

सुप्-प्रत्ययs (nominal suffixes) without इत् (indicatory) letters

	1/1	1/2	1/3
	2/1	2/2	2/3
	3/1	3/2	3/3
	4/1	4/2	4/3
	5/1	5/2	5/3
	6/1	6/2	6/3
	7/1	7/2	7/3

सुप्-प्रत्ययs (nominal suffixes) modified for neuter

	1/1	1/2	1/3
	2/1	2/2	2/3

* The प्रत्यय "अम्" comes only after अ-ending प्रातिपदिकम्.

The प्रत्यय in this section of the chart is termed सर्वनामस्थान [sarvanāmasthāna].

The अङ्ग in this section of the chart is termed भ [bha].

The अङ्ग in this section of the chart is termed पद [pada].

Worksheet for declension

प्रातिपदिकम् : ________________ Ending letter: ___________ लिङ्गः (____________)

	1/1	1/2	1/3
	2/1	2/2	2/3
	3/1	3/2	3/3
	4/1	4/2	4/3
	5/1	5/2	5/3
	6/1	6/2	6/3
	7/1	7/2	7/3
	S/1	S/2	S/3

प्रातिपदिकम् : ________________ Ending letter: ___________ लिङ्गः (____________)

Worksheet for parsing a sentence

1) Mark each word of the sentence.

____

2) Give details of each verb and noun in this format.

तिङन्तं पदम् (verb) – ____________

- धातुः (root) – ____________
- तिङ्- प्रत्ययः (verbal suffix) – ____(________)/__________________/___/____

सुबन्तं पदम् (noun) – ____________

- प्रातिपदिकम् (nominal base) – ___________(-कारान्तः ______ लिङ्गः, ____-ending _________)
- सुप्-प्रत्ययः (nominal suffix) – ___(______ विभक्तिः, _____ case) / ___(________ -चनम्, ________)
- विभक्ति-अर्थः (meaning of the case) – ________(________ case in the sense of ______) to ____

सुबन्तं पदम् (noun) – ____________

- प्रातिपदिकम् (nominal base) – ___________(-कारान्तः ______ लिङ्गः, ____-ending _________)
- सुप्-प्रत्ययः (nominal suffix) – ___(______ विभक्तिः, _____ case) / ___(________ -चनम्, ________)
- विभक्ति-अर्थः (meaning of the case) – ________(________ case in the sense of ______) to ____

सुबन्तं पदम् (noun) – ____________

- प्रातिपदिकम् (nominal base) – ___________(-कारान्तः ______ लिङ्गः, ____-ending _________)
- सुप्-प्रत्ययः (nominal suffix) – ___(______ विभक्तिः, _____ case) / ___(________ -चनम्, ________)
- विभक्ति-अर्थः (meaning of the case) – ________(________ case in the sense of ______) to ____

3) Translate the sentence into English.

____

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